

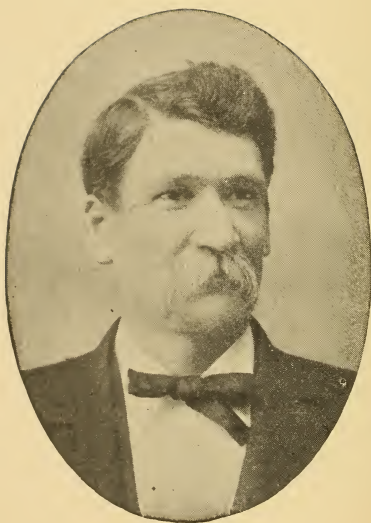
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L. L. PICKETT.

ERRATA.

Chapter XI., "As to Eating and Drinking," 233 to 238, should come after Chapter XII., "Earth Renewed and Perpetuated," which, as the reader will readily see, is but a continuation of Chapter X.

The Renewed Earth, Or The Coming and Reign of Jesus Christ.

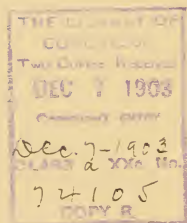
"The times of the restoration of all things."—Acts 3:21.

By Evangelist L. L. PICKETT,
Author of Sundry Books, Editor "The King's Herald" and
"Bible Truth Library."

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Introduction.

BY REV. JOHN B. CULPEPPER.

DEAR READERS:

When the "holiness wave" struck Georgia it caught my ear and eye and challenged my attention as a proposition to go deeper and do more for me, my home, my church and my State than we had yet realized. After listening to a little local controversy, I determined to know what wise men had said. So I ordered a box of literature—\$151 worth of books, setting forth the doctrine and experience from the beginning. These books contained the mature thought and rich experience of the church, irrespective of denominational affiliation. I was surprised, immeasurably, to find that this was not only a Bible doctrine, but was *the* feature of early and all real Methodism. Before I read those books through, I was satisfied that a man who did not believe in the "baptism of the Holy Spirit," subsequent to regeneration—that one who did not believe in what we Methodists call "the second blessing;" what Baptists call "the rest of faith;" what Episcopalians first called "the higher life;" what Moody called "endowment for service;" what Andrew Murray calls "the surrendered life;" what some, like Meyer, denominate "the fullness of life," is in antagonism with true theology, accurate

—

history, and sound experience. From that hour, twenty years ago, I have steadily adhered to what I so well learned then.

Similarly have I been affected by the literal return and Pre-Millennial reign of my Saviour. In the first instance I was prejudiced against the doctrine of holiness, as I understood it to be taught. Careful, and, I think, prayerful, investigation overcame prejudice and error. In this matter of *Pre-* or *Post-Millennialism*, my dense ignorance was most in my way. The name had never attracted me. I got confused with "Adventism," "Millennial-dawnism," and many other irrelevant subjects.

A little investigation interested me. More investigation alarmed me for myself and others. As I proceeded, it became clear that the first followers of Christ looked for Him back—that the early church were, without exception, Pre-Millennialists—that many of the wisest and best of men in all subsequent generations have held this view; that it makes the Bible harmonious and consistent; that it is the greatest of incentives to holy living, and is without parallel as a spring to missionary zeal and activity.

I hail every good book on this and kindred themes. This volume can only do good. When asked for an introductory word, I hesitated, out of pure, personal regard for the author. But, knowing him as I do, after living by him two years, after being in many religious meetings with him, and after having business association with him for

a number of years, I can say that if deep, personal piety, much prayer, healthful conscientiousness and painstaking candor are to be counted, then this book goes forth on a fruitful mission.

To each and all of my personal friends, as well as the generous public, I hereby formally introduce this volume, begging that you give it a close reading.

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Proem.

This is my third book on our Lord's second coming. When my mind was first turned to the subject, and my heart richly blessed by it, I quickly brought out "Our King Cometh," which, though faulty somewhat in teaching, at least in two of its chapters, because of my limited study of the subject, has, nevertheless, sold several thousand copies and proven helpful to many hearts. (It has been recently revised by the elimination of the two chapters, which I felt to be unsound in teaching, and the substitution of others that will, I believe, prove of much practical benefit to its readers.) Next came "The Blessed Hope," which went into a more thorough discussion of this subject. I have not seen fit to change any of its teachings, for I believe them thoroughly sound. The present work, however, carries the reader further, and is in some sense supplementary to "The Blessed Hope." I have found it necessary to cover some of the ground in these pages that I had gone over in "The Blessed Hope." The arguments, however, are differently constructed and present the subject from different angles of vision. Even in these pages there is some repetition, especially of proof texts. This seems a necessity, since related subjects or phases of a subject frequently overlap. And, indeed, the Bible itself gives us "line upon

line, precept upon precept, here a little, there a little." It is no doubt profitable to the reader to have a text turned over and examined from different standpoints, and a new setting may enforce its teachings, when a former presentation has failed. No apology, therefore, seems necessary for this repetition.

I have not written here, nor do I in any of my books, for the carping critic, but for the great common people, the class that heard our Lord gladly. I believe that they will appreciate and profit by these pages, into which I have poured both my brain and heart, for I should hate to write a book in which my heart was not engaged.

I have quoted very little in these pages from Pre-Millennialists, but have given considerable space to extracts from our brethren of the other school. This is done for two reasons. (1) That it may be shown that I have presented their views aright I have let them speak for themselves. (2) That the absurdities of their scheme of interpretation may be apparent. Some of my remarks on the subject, that is, my strictures upon their teachings, may seem a little caustic. I would not wish to be severe toward any man or set of men, for many of them are, indeed, brethren beloved. Their errors, however, are hurtful to experience, damaging to correct Scripture exegesis, and perverse of New Testament Christianity. I do not hesitate, therefore, to condemn without measure what I believe to be an unscriptural and hurtful dogma, and am fully responsible for every utterance

in these pages. In the light of God's Revealed Word, Post-Millennialism has no foundation, no support whatever, and I feel ready to sustain this proposition anywhere.

The views presented in these pages, touching the continued population of the earth beyond the Judgment, will doubtless be new to many of our readers. There is, indeed, very little in current literature touching this phase of the question. We believe, however, the case has been made out from the Scriptures. We ask for a candid, prayerful, thorough reading of the book, and a careful investigation of its teachings. We have striven faithfully to present only truth. In so far as we have succeeded, we believe God will bless the effort. Whatever mistakes or errors may have crept into these pages, I trust the reader may be enabled to detect and discard. For the truth, let God be praised; for the error, if any, let the unworthy writer bear the full blame. May the blessings of the triune God rest alike upon writer and reader.

In love of the truth, and in Gospel fellowship, I remain the friend and brother of every true child of God.

L. L. PICKETT.

WILMORE, KY., May, 1903.

The Fall of Man—Its Extent.

This earth was made for man. It was given as his home and inheritance from the beneficent Creator. Adam had complete lordship of earth, and every living creature on it. It was well adapted as the place of his residence, a holy, happy, sinless and deathless world. It was a mark of God's infinite love and compassion, a token of peculiar favor. God pronounced everything that He had made "good." Gen. 1:31. There was on the earth no sin and none of the consequences thereof. Before the fall of man the earth was an Eden and God planted the garden "eastward in Eden." So beautiful and fertile was it that every need of man's life and every legitimate appetite could be properly and fully supplied without toil or effort. While our first parents maintained their purity, they continued to abide amid the boundless blessings of this garden. When there was no sin on earth, there was, as a consequence, no disease, no death, no poverty and no hardship, no devouring famine and no wasting pestilence. There were no sorrows, no afflictions, none of the numberless evils that to-day blight the world because of sin. But man transgressed, his sin involved his expulsion from the garden, his moral debasement, his physical, spiritual, and eventually his eternal death. In losing holiness, Adam lost all the Edenic happiness

and glory, and entailed a fearful curse upon his entire progeny. The effects of the fall are not confined to man! The curse rests upon the entire earth, both animate and inanimate. Yea, more, the whole creation is in some sad way involved in anguish and trouble through the dire and destructive effects of the primal transgression. The very earth itself is, in some unexplainable manner, entangled with the evil and with the debasing consequences of the sin of our foreparents. God said to Adam:

“Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life;

“Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field:

“In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.” Gen. 3:17-19.

This is a remarkable passage. It throws light upon many subjects. It displays to a remarkable extent the fearful consequences and disastrous effects of the transgression. Through it we learn “the exceeding sinfulness of sin.” It would seem that no sane man would continue in sin when he sees its widespread, its awful, its indescribable effects. Surely it is only evil, and is worthy of the most intense and deathless hatred. By means of sin, darkness fell upon the earth, and gross darkness upon its inhabitants. Because of sin, holiness was driven from the earth, innocence was ex-

changed for guilt, and death overcame life. But for the redeeming grace of our Lord Jesus Christ, earth might have been turned into hell.

We might observe the effects of the fall:

I. UPON MAN.

Having been made the lord of creation, he forfeited his standing with God and his dominion of the world very largely, and this all because of sin. Having violated the laws of God, man has been forced throughout the ages to bear the sad consequences of his sin. He sees its evil effects on the world about him, and feels its sting in his own body. We may be sure that our first parents were a beautiful pair. Look at them in the garden that God planted ! How erect their carriage, how perfect their form, how entrancing their features, what exquisite beauty, what attractive personality and individuality; with clear eye, beautiful features and entrancing expression, Adam and Eve, free from sickness and pain, walked in happy fellowship with each other, and in blessed communion with God, until the sad and fearful hour when, through the enticements of the serpent, they departed from God, and fell, with a crash that has resounded through the centuries, to the very depths of degradation, of horror and a final hell, except through redeeming grace. We are glad that the grace of God will save the sinner, and the wonderful power of our Lord Jesus Christ will eventually restore everything belonging to this earth to its pristine beauty and happiness.

The Scriptures teach that man, like God, is a tri-unity, i. e., he is a being, consisting of three essential and distinct personalities, so united and blended as to become but one man. God himself is a trinity, Father, Son and Holy Ghost, one God ; so man possesses in himself this triunity of being, body, soul and spirit. The destructive effects of the fall reached the entire being, perverting the will, corrupting the affections, thereby poisoning the inner and destroying the outer life. Sin in man takes effect, first, in the inner life. It springs up in the imagination, pollutes the thought, breaks down the faith, and, working outward, produces all manner of impurity and wickedness, the most debasing and damnable. When once the spring is poisoned, the stream flowing from it becomes corrupt. So the heart of man, becoming wicked and perverse, is as a filthy fountain, sending forth streams of impurity. The whole man is thereby debased, and the character debauched and polluted, even unto the destruction of soul and body. Theologians tell us that man is totally depraved. Whether the proposition is true has been debated by many able tongues and pens. We suppose that total depravity refers to the relation of man to his Maker; it is the utter perversion of the soul. Nothing of God and holiness, of pure and spiritual life, remains in the totally depraved man. There may be certain good desires and impulses, certain kindly deeds, in the unrenowned heart. But there is none of God, none of that holiness that belongs to the character of our infinite Creator, left in the hardened life of the

unrenewed man. In this sense, and to this extent, he is certainly totally depraved. Bible descriptions of the wickedness of the human heart, are graphic, certainly true, and consequently overwhelming.

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thought of his heart was only evil continually.” Genesis 6:5.

We all know what the imagination is, how it is a picture-chamber of the soul. There thoughts breed, pictures are created, desires are begotten, and conduct is formulated. We read in Proverbs, “As he thinketh in his heart, so is he.” (23:7.) And this is certainly true: “Out of the abundance of the heart, the mouth speaketh.” From a corrupt and debased heart will proceed a wicked and debauched life. Paul tells us that “evil communications corrupt good manners.” 1 Cor. 15:33. A man of filthy speech is a source of poison to any one who lends him a listening ear. A corrupt picture is debasing to him who looks thereon. No one should hang a picture in his home or carry it with him in such state of dress or undress as he would be ashamed were the picture that of his mother, sister, wife or daughter. I am bound to believe that the nude in art is inexcusable—a source of moral debasement and spiritual putrefaction. A book that is full of vile suggestion is one of the devil’s strongest agencies for the pollution of the heart and life of men. Some of us have known preachers, even, who delighted in telling “smutty anecdotes.” Such men are a foul blot upon their

profession. A man of impure speech simply advertises to the world the state of his heart. There will never be any soot up the chimney except there be fire in the fireplace, and there will never be any filthy speech upon the tongue except there be pollution in the heart. An impure heart is necessarily a stranger to a holy God. The perversion of the heart means the corruption of the life, consequent death of character and the final damnation of the triune being.

"The earth also was corrupt before God; and the earth was filled with violence.

"And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." Gen. 6:11,12.

Universal wickedness and consequent violence proceed from the corrupt fountain of the deceitful heart, which is "desperately wicked." Jer. 17:9. For a full-length portrait of the total depravity of man, read the first and third chapters of Romans. The Master also portrays the exceeding sinfulness of the human heart in the following language:

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

"Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Mark 7:21,22.

All sin originates in the heart, but it does not all stop there. It pours forth as a destructive stream through the entire being, body, soul and spirit.

Not only does sin debase the spiritual life and breed all manner of wickedness in conduct,

but it has brought a chain of untold evils upon the body of man. Death, with disease in all its horrid forms, results from sin. But for transgressions there never would have been an ache or pain, a chill or fever, an ague, a consumption, a neuralgia or rheumatism, a sorrow, an affliction or anguish of any kind. Observe the bent form of decrepit age, the twisted body of the suffering rheumatic, the empty sleeve of him whose arm has been amputated. See the hollow chest of the consumptive, or the pallid cheek of the long-time sufferer, and remember that sin is the source of all the trouble.

The body of man was made not only as the temple of his spirit, but also of the Spirit of God. Beyond doubt Adam was a noble specimen of the divine handiwork. The exceeding loveliness of the first pair would, no doubt, be an astonishment to mortals of our day. But sin has changed it all. Behold, ye who have forgotten God, and see what the fall has done for our race! See that form, once so erect and beautiful. It is now bending with age. Those limbs, once so lithe and perfect are now faltering, halting, trembling and tottering toward the grave. Those eyes, once so bright and clear, are now fading, and present a lackluster appearance. Those nerves, once so strong and vigorous, are to-day racked with pain. The blood, once so healthy and pure, to-day courses sluggishly through the veins. That hair, once so luxuriant and beautiful, is now turning gray, or falling away. Those muscles, once so powerful, are now weak and trembling. Thus, throughout this beautiful temple of

God, this handiwork divine, we find death and dissolution. He who was made to live forever, even as the angels of God, is now, with staff in hand and halting step, tottering onward to the grave. But for sin there never would have been a wound or bruise, an ache or pain, in limb or head, in ear or eye, in muscle or in tooth. But for sin, never would weeping mourners have gathered around the cot of the dying, or marched in solemn procession to the cemetery, there to deposit the remains of a loved one in the cold and silent grave. But for sin, there never would have been an unsupplied want, an unsatiated appetite, a sorrow of heart or a tear of sadness.

Many of the greatest afflictions of men are in the heart, in the affectional nature, rather than in the body. The hair has been known to turn gray in a single night, from fright or uneasiness. The greatest sufferings of the race are internal, such as bereavements, anguish of heart, remorse of conscience—how this does gnaw the heart-strings! And these aches of heart, these troubles of spirit, cannot be relieved by the anæsthetics of the physician. There are sorrows that sting for time, and blight, apparently, for eternity. But they all are the offspring of sin, the consequence of the primal transgression of God's holy law. A drunken son may be shot down in a debauch, he lingers in pain for a few hours and dies, but the mother carries the agony of a breaking heart, of shame and sorrow indescribable, through rolling years.

II. THE HUMAN FAMILY.

If we broaden our view from the individual to the family, the community, the State or the nation, yea, to the limits of the world, we find the same sad results of the fall. Man everywhere is under the curse, through its dire effects the home is blighted, the offspring are demoralized, the community is afflicted, anarchy sweeps the State, and war desolates the nations. The scythe of the destroyer cuts down the countless millions of the race, beginning even with the unborn, and sweeping on through all ages and ranks to the decrepit old man. Not alone wast thou involved, O Adam, but thy unborn offspring fell with thee! Sin disturbs all conditions. No power can stay its ravages, no wealth can exempt from its sufferings, no philosophy can relieve its pains and aches. Through it, the sage goes trembling to the tomb, even as the fool; the monarch becomes food for worms as certainly as the lone wanderer on the islands bare; tears flow as freely in the mansion as in the hovel; the heart bleeds as surely in the palace of the capitalist as in the hut of the poor. O sin! thou infernal spirit, born of the pit, how long wilt thou hold sway over a desolated and suffering race! O death! thou child of sin, thou grandchild of Beelzebub, how long wilt thou continue to mow down the suffering victims of man's fall and transgression!

III. THE BRUTE CREATION.

In some sad, inexplicable way, the poor dumb brutes have become involved in the consequences

of the fall. Through no sin of their own, they have, nevertheless, fallen under the sad effects of the sin of their liege lord. Adam's transgression, sad to think! did not stop in its effects with him, or with his descendants after the flesh, nor does it yet. There is a remarkable passage in the writings of Paul.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope;

"Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

"For we know that the whole creation groaneth and travaileth in pain together until now." Rom. 8:19-22.

The word "creature" here is quite frequently rendered by critical scholars "creation." See Revised Version, Rotherham, etc. Thus the passage may be broader in its meaning than we have usually considered it. I do not care to enter into a full discussion of it in this place. The whole creation, so far as its relation to this world is concerned, is under the sad effects of the fall. It certainly involves the whole brute family; in fact, this is clear to any observer. We find them not only subject to death, but to injustice, to cruelty, always inexcusable and at times well-nigh indescribable. The faithful horse is frequently over-worked, half-fed, insufficiently watered, and then, adding injustice to injury, it is not infrequently left unblanketed and

unsheltered in the severest weather. The affectionate watch-dog is often half-starved, and at times even receives stones and kicks in return for the kindness and affection displayed toward his master. The height of cruelty, of wicked and refined cruelty, is reached in the vivisection room. Many of our readers may not understand the term "vivisection." It refers to a practice in surgical colleges, where animals are dissected while yet alive. The helpless dumb brute is fastened and cut to pieces little by little, that the practitioner and student may examine the nerves and various structure of the inner parts of the body. A horse, a cat or dog, is thus at times left to suffer until, from sheer pain and exhaustion, death comes to its relief. A foot is cut open to-day, and every nerve dissected and analyzed; the jaw will be slit to-morrow; the side opened next day, another foot the day following, and thus it continues, with no relief, not even an anæsthetic administered, until the agonized sufferer, friendless and helpless, after days that seem to the poor victim more than weeks, breathes its last from sheer exhaustion, unmixed suffering and indescribable pain. And all this folly and wickedness is practiced under the plea of "science." Inexcusable, pernicious cruelty, palmed off on the world in the name of science! Such process can only result in a hardening of the feelings of the surgeon and a debasing cruelty on the part of the student. But it is one of the many sad effects of the original transgression of God's law.

Indeed, the curse is on the animal creation, the

world over. War and strife between the various members of the brute family is one of the results. It seems as though they have become so rapacious under the effects of the fall that they are not satisfied to be oppressed at the hand of man, but they must fight and devour, tear and rend each other. The whole creation groaneth and travaileth in pain. Why? Because of the fall of man, whom God appointed earth's sovereign and lord. But, thank God! redemption looms in the distance, relief lies just ahead. The suffering creation shall see "the manifestation of the sons of God."

IV. THE EARTH.

The very ground itself is under the curse. Reader, had you observed this fact? Please notice the sentence as pronounced from the lips of the Almighty:

"Cursed is the ground for thy sake; thorns and thistles shall it bring forth unto thee." Gen. 3:17-19.

"Cursed is the ground!" What a marvelous thing! how strange! And yet it is God who speaks, and every word in this awful sentence is confirmed by history and before our own eyes. Men have sought to locate the garden of Eden. Bishop Keener, I believe, has endeavored to establish the fact that it was in South Carolina. Others have naturally located it in Asia, the cradle of the human race. Near to it we find Ethiopia, Assyria, the Euphrates and other well-known geographical points. But where the garden may have been lo-

cated counts for little. We are told that God planted it "eastward in Eden." Gen. 3:8. Eden is evidently, therefore, larger than the garden. Who knows but that Eden represents the entire earth, while the garden was a select spot, for the habitation of the first pair in their innocence? It does seem that the whole earth in those days of pristine purity and glory was Edenic. None of the effects of the fall were to be seen upon it anywhere. This was a pure, holy, happy, sinless and unsuffering world. But, how sad to say, the whole of this earth is involved in the fall of him who was appointed to have dominion over it, the first Adam. When Jesus returns to reign on earth He shall come as "the Son of man," the unfallen Head and representative of the race.

Among the effects of the fall upon the earth itself we may readily see and easily determine the following:

(a) Disease.

In the present order of things, disease, dire, death-dealing disease, lurks in the water we drink, in the air we breathe, yea, in the very earth upon which we tread. Its miasmas and pestilential vapors mean death to man. From the earth itself spring forth our agues and fevers, our neuralgic affections and our rheumatisms, our coughs and consumptions, our cancers and running sores, our bubonic and other deadly plagues of every kind and description. Death lurks in the soil, hides in the shade, hangs in the vapor and "rides on every passing breeze."

(b) Fruitlessness.

It is certain that Adam and Eve did not have to toil for their living before they sinned. They were as free from care as the bird that warbles its flute-like note of praise to its Creator from tree-top in May morning. God fed and clothed them—such clothing as they needed in the time of their innocence—and no toil on their part was required; but after the transgression the sentence goes forth, “Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.” “In the sweat of thy face shalt thou eat bread.” The curse in this place is not upon man—that has been pronounced elsewhere—it is, instead, upon the earth. Upon the soil, which had once provided him abundant sustenance without toil, he is now forced to labor diligently in order to provide that which he shall eat. It is highly probable that in Edenic conditions the fertility of the earth was so marvelous that a very small plot of it, perhaps an acre, would produce more than could be consumed by a large family. Its comparative fruitlessness is the result of the curse, and thereby man is forced to earn his bread by diligence, by toil and labor and pain.

(c) Nauseous weeds.

Not only did the earth cease its fertility in those spontaneous fruits that were adapted to man's sustenance in his innocent condition, but it forthwith manifested a peculiar and hitherto unheard of fertility, viz., in the production of thorns and thistles and briers—of those hurt-

ful, noxious, nauseating weeds, that foster disease and bring trouble to man, hindering the growth of useful fruits, vegetables, and the like. Thus the curse works in a double way upon the vegetation of the earth. It is rendered much less productive of useful things, of such as are suitable for food, and on the other hand, very fruitful has it become in the hurtful, poisonous things, such as were utterly unknown in Eden. The seeds from which we harvest our bread have to be planted in prepared ground, and cultivated with sweat and toil, while the thistles and the thorns grow spontaneously. To this day, man's living is procured by a ceaseless fight with the noxious weeds which came because of the curse. How the farmer has to plow for his wheat, his corn, his fruits and vegetables, his rice, cotton, hemp, and other useful products! But who ever has to sow thistles, or plant thorns, cockleburrs, crab-grass, etc., etc.? The curse answers the whole question. It is upon the whole earth, resting on the ground everywhere, and alike upon man and beast.

Yet other features of this material curse may be found in the earth. We refer to earthquakes, storms of every kind, the hurricane, the cyclone, the tornado, the whirlwind, etc. Never was there a devastating cyclone in the happy Eden bowers, or a destructive earthquake in those blissful days. Had the race remained true to God, destruction would have doubtless been to this day as unknown on earth as in the Holy City above—the deathless home of God and the unfallen angels.

Thus we see the dire effects of the fall everywhere, on man and beast, in earth and air and sky. Shall the race ever be restored, and the earth freed from the curse? It certainly shall. Thank God!

CHAPTER II.

Extent of the Redemption.

Having considered the extent of the fall, we will now take a brief glance at those Scriptures which promise a restoration of the earth. We observe that the Word of God holds out a full redemption from the curse. The Scriptures which portray the triumph of Christ are numerous and full of encouragement. Observe the following Scriptural promises:

1. World-wide dominion of Christ. (Psa.72:8-11.)

“He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

“They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

“The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts.

“Yea, all kings shall fall down before him; all nations shall serve him.”

Among all nations He shall be acknowledged King; the sceptre of His authority shall be recognized on land and sea, even to the utmost extent of the world. The rich, together with the poor, shall serve Him; kings, with peasants, shall do Him homage.

2. God's house shall be exalted. In the prophecy of Isaiah we read, “The mountain of the Lord's

house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." (Isa. 2:2.)

This indicates the triumph of the gospel of redeeming love. The house of the Lord evidently stands for the Church or the spirit that prevails among the saved. The prophecy therefore indicates the spiritual victories of Christ among men, even throughout all the nations of the earth.

3. Universal Peace. "They shall beat their swords into plowshares, and their spears into pruning hooks (or scythes, margin); nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:4.) That will be a wonderful time, when war and strife shall cease, when the victories of peace shall be celebrated in all lands and languages, when weapons of destruction shall be converted into implements for the cultivation of the soil, and for the harvesting of the abundant increase which God shall bestow upon the labors of his people. At present millions upon millions are spent for the support of armies, the building of navies and the preparation of ordnance. Glorious will be the day when the prophetic promise is fulfilled, "They shall not hurt nor destroy in all my holy mountain." (Isa. 11:9.)

4. Earth, the inheritance of the meek.

"But the meek shall inherit the earth: and shall delight themselves in the abundance of peace." (Psalm 37:11.)

"Blessed are the meek, for they shall inherit the earth." (Matt. 5:5.)

This blessed condition is as yet far from realization. The wealth and power of the world is very largely in the hands of those who use it for selfish purposes, of such as know not God. But in the day of His triumph, the humble-hearted poor of the earth shall be the possessors of the kingdom, the glory the honor and wealth of the nations. The saints are at present like a child under age, they have not entered upon their inheritance. But God has said it, they shall inherit the earth. Its greatness and glory shall be theirs; its crowns and kingdoms, wrenched from the spoiler, shall be the possession of the meek, humble-hearted followers of the lowly Lamb.

5. The heathen as Christ's inheritance.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Psalm 2:8.)

This promise is to the only-begotten Son. While His saints inherit the earth, He shall inherit the people thereof, the heathen shall become His. The nations of the earth to its utmost bounds shall render Him a glad and loving obedience, for they shall be His inheritance.

6. All Israel justified.

'But Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end.

"In the Lord shall all the seed of Israel be justified, and shall glory." (Isa. 45:17, 25.)

We have seen prophetic announcement of the time when the heathen shall have submitted to

Christ, even all the nations of the earth. What of Israel? For many centuries her tribes have been scattered. They have wandered homeless, heavy-hearted, sad and desolate up and down the earth. Weary of heart, and sore of foot, they have longed for the land of their fathers, but have longed in vain. But eventually as a people their sins will be forgiven, having filled up the measure of their wickedness, they shall hear the gentle voice of their Shepherd calling them back to His fold. Then, saved with an everlasting salvation, Israel shall glory in the Lord, and shall love Him truly and serve Him faithfully. (Zeph. 3:17-20.)

7. Every knee shall bow, every tongue confess. God the Father has pledged to His only-begotten Son the homage of every creature in heaven and in earth.

“That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

“And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” (Phil. 2:10, 11.)

“His name shall be great.” The magic power of the human name of our Lord, the name “Jesus,” shall be recognized throughout the Universe. Not only on earth shall He be praised, but in highest heaven shall His name be all-glorious. Even the denizens of hell shall tremble at His power and bend the knee at His name. To the tempted, struggling soul, there is comfort and victory in this name: The crown of all earth’s empires shall be

on His head, the sceptre of all its governments shall be in His hand. His honor and glory none shall take away. But before the light of His countenance, the sins and sorrows of earth shall flee away to return no more.

8. Every creature throughout the Universe shall do Him homage.

“And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.” (Rev. 5:13.)

This is a remarkable scene as witnessed by St. John. Not only do all the intelligent creatures of heaven worship Him, but every living thing on the earth and under the earth join in confessing His majesty and glory. What is meant by the creatures in the sea and “under the earth?” Does it actually mean that the devil and demons join in the universal ascription of praise? Or has it reference only to the dead? A dogmatic answer may not be given. It probably refers only to the dead, since there is in the verse an element of praise and apparent gladness. It surely cannot mean that fallen angels find in Christ their redemption. And yet we are met with the same difficulty if we confine it to the dead, for they all join in the grand pæan of praise. “Every creature,” not simply the saved, but all, unite in crying, “Blessing and honor and glory unto the Lamb.” Whoever may be included, we readily discern that there is unity of action, har-

mony of utterance, and agreement in the swelling chorus of praise; not a dissentient voice may be heard, not a note of discord from the vast and uncounted throngs. This picture is witnessed from the throne and belongs apparently to eternity, but what of this world? How about the battlefield, on which has been waged the war of the ages? Shall every scene of carnage end, every groan cease, every sigh vanish, and the bloody battlefield blossom as the rose? Thank God, it shall.

9. The rejoicing desert.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

"It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God.

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." (Isa. 35:1,2,6.)

Under sin, joy is turned to mourning and praise to sadness. Blight and mildew and death have fallen upon the fair places of the earth because of transgression. The view, therefore, given us by the prophet of a blossoming desert and a rejoicing wilderness is full of comfort. Through divine power the lame, made whole, shall be leaping as the hart and the tongue of the dumb singing for joy. Eternal praise to the triune God.

10. Earth, filled with His knowledge and glory.

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Habakkuk 2:14.)

“They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” (Isa. 11:9.)

To a student of history, accustomed to the groans of the dying, the agony and anguish of the race, the desolation and ruin wrought through the ravages of sin, these verses of scripture gild the dark picture with hope and set the heart a-singing. The prophet has said concerning the world as it is that “The dark places of the earth are full of the habitations of cruelty.” (Psa. 74:20.) When we think of heathenism and witness the burning of the widow upon the funeral pyre of her husband, and see the helpless babe thrown far out upon the bosom of the death-strewn Ganges, when we go into the bloody islands of the sea and behold the cannibal devouring his victim, or see the helpless prisoner burned at the stake on some trumped-up charge, our hearts grow sick, and we instinctively cry out, “How long, O Lord, how long, ere the earth shall be filled with thy knowledge and glory?” But as sure as the Bible is inspired, and God reigns in the heavens, the vices of men shall cease, the wickedness of the earth shall pass away, and the beauty and blessedness of Eden shall be restored to our world, so long saddened by the fearful ravages of sin. The knowledge of God is glory, and His glory shall fill the earth.

11. Christ shall destroy every Satanic work. There is a passage often quoted by preachers, and yet which contains much more than is generally attributed to it. We refer to 1 Jno. 3:8, where it is

said, "For this purpose was the Son of God manifested, that He might destroy the works of the devil." This certainly is a guarantee of the destruction of sin. Not only shall wickedness be overthrown, but all its dire effects. Not only shall every sin be rooted out of the earth, but also every evil caused by it. Every disease shall be eliminated, and every graveyard effaced. We may be sure that Christ is more than a match for Satan. If this be true, we may confidently expect the overthrow of every vestige of the fall and the perfect purgation of the earth. God has pledged Himself to the utter destruction of every form of evil in the earth.

12. All shall know Him.

"But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts: and will be their God, and they shall be my people.

"And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:33,34.)

Since the fall, there has never been a time when the inhabitants of this earth knew God to any great extent. Those who have served Him have been few, in comparison with the vast multitudes of the slaves of sin. From the toddling child to the tottering grandfather sin has held sway in the vast majority of earth's homes over the uncounted millions of earth's hearts. But it shall not always be so; the law of the Most High shall be written in the

hearts of men and from the least to the greatest they shall be brought to know Him. To know Him is life, to abide with Him is peace, to have His indwelling is purity and power. Hail the happy day, when in all the broad earth not a soul shall be found but shall know and love God!

WHEN SHALL THESE THINGS BE?

Having laid out for our study a prophetic portrait of earth's redemption, we must enter upon a field of investigation that involves more or less of controversy. There are two schools of prophetic study. They are known as Pre- and Post-Millennialists. The former class believe in the fulfillment of all these prophecies to the letter, but hold that the personal, bodily and visible return of our Lord to the earth must precede the accomplishment of the glorious prophecies we have examined. The latter school teach that all there is of redemption for the race as a race must be brought about by the gospel in the present dispensation. The writer is decidedly a Pre-Millennialist. We shall submit a few extracts from prominent advocates of the Post-Millennial view, and shall attempt to point out the defects in their system of teaching and to bring the truth according to God's Word before our readers.

POST-MILLENNIAL VIEWS.

Our brethren of the Post-Millennial faith do not believe the coming of the Lord in personal glory and power is near. They expect the fulfillment of

those prophecies which promise the subjugation of the earth to Jesus by present agencies, simply by the spread of the Gospel. Rev. C. C. Cary says: "If the world is ever brought to Christ, it will be done by present gospel agencies, which Jesus Christ ordained, and which have been used ever since He left the world." "If the world is never converted till Christ comes, then it will never be converted at all, for when He comes probation ceases, the world ends, and the Judgment begins." Thus we can see that He very radically denies the possibility of salvation after the return of Jesus, and contends that all salvation work must be done before our Lord's coming. Again he says: "There will be no sharply defined line recognized at the time, which will divide the present state of the world from the Millennium, nor will it be introduced suddenly by some extraordinary event. It will come so gradually that it will hardly be known at the time." As might be expected, our brother is not looking for the coming of Jesus. Again we quote: "The writer has no hesitation in saying that he cannot see anything whatever in the light of the Scriptures which at all indicates the near approach of Christ's second coming." We are not therefore surprised to hear him say of himself, "With thousands of his fellowmen, he will not live to see the coming of the Lord." These extracts are all taken from his recent book, "The Second Coming of Christ," from pages 68, 67, 66, 86 and 53, in the order here given. How can the brother reconcile this last statement with the teachings of the Mas-

ter in Matt. 24:44-51 and Mark 13:34-37, in which He bids us constantly, "Watch." In denying the twofold resurrection, as taught by Pre-Millennarians, our good brother says, "All men, good and bad, will be finally raised from the grave at one time." (Page 19.) He is certainly determined to show the world that he differs with John, who speaks of the first and second resurrections (Rev. 20), and with Paul, who speaks of the saints rising "first." (1 Thess. 4.) Just why a Christian minister should take pains to differ with God's Word is hard to understand. But it is characteristic of Post-Millennialists.

Rev. Richard Abbey, another minister of the Southern Methodist Church, as is Bro. Cary, and who in his day was one of the foremost of Southern theological writers, says, "Existing processes will continue, and produce, naturally, a millennial condition of the world. Christianity will go on and accomplish its work fully. It will make all 'righteous' after awhile. The millennium that is to be suddenly 'ushered in' is contrary to reason. The beginning of the true millennial state will not be datable. It has *begun* already." Again we read from him, "From all that we read in the Word of God, as well as from all the reasoning we are able to apply to the subject, it seems clear that this change will be brought about by natural causes now in operation, and that it will come about gradually, and not suddenly." (Diuturnity, pages 150, 151.) This brother is a strong writer, and he leaves us in no doubt as to his views concerning the sal-

vation of the world in this dispensation. Speaking of the Gospel, he says, "Its end and office is the restoration of all this world to the love, obedience, and favor of God." (Ibid, p. 271.) Bro. Cary is asking that the Pre-Millennialists all get together; from his book, previously quoted, we read: "At the millennium, the world will be *converted*, but speaking more accurately, it will then be *evangelized*, and *not literally converted*, for the actual conversion of every man will never be realized while the world stands, and this is admitted even by many Pre-Millennarians. The world will be so far converted that men generally will believe in the divinity of Christ and the truth of His religion, but all men will not so far accept Christ as to become regenerated." (Page 58.) Against this, we quote from Mr. Abbey, "In the regular course of the history of this world, a time will come when universal holiness will pervade the human family; then not a person—accountable for his conduct—will be found in all the earth but a sanctified Christian. In this period sin will not be seen—it will not be committed." Yet again, "The natural and religious processes and agencies now at work must bring about the sinless period, of which Scriptures speaks so abundantly." Once more, "Christianity predicates salvation not only of individual persons, but of the race." Come, brethren, you Post-Millennialists must "get together."

One further extract will suffice, "Everything that sin injured will be rectified, cured, renovated, brought back to its proper, natural place and use,

as God at first intended. The system of REMEDY, in and through Christ, will not be partial, but absolute complete. The benefits of the atonement will reach and cover every inch of ground which in any and every way was touched or affected by the sin of Adam." (Diuturnity, pages 147, 155, 180, 273.) Yet he admits: "The great mass of mankind, seven in ten, have almost no views of religion at all. They are a living mass of corruption and ignorance." (P. 101.) "It may be very safely doubted," says he, "whether there are a million of pious persons in the world."

If the world has stood 6,000 years, and has at present but 1,000,000 real, true Christians, as per Mr. Abbey, and if the population of earth is increasing at the rate of 10,000,000 annually, how long will it take to bring the world up to the point "when universal holiness will pervade the human family," and not a person "be found in all the earth but a sanctified Christian"?

CHAPTER III.

The Present Evil Age.

“Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.” (Gal. 1:4.)

In a preceding chapter we have quoted somewhat at length from Post-Millennial writers. If their teachings are true we should all subscribe to them; if false, they should be utterly rejected by lovers of God's Word. We can only test them accurately by the touchstone of Inspired Truth. To it we appeal.

1. We observe, first, the utter absence in the New Testament of any suggestion even that the world will be converted in this age, or dispensation. This is a remarkable omission if we are to believe the teachings of our Post-Millennial brethren. We have found in God's Word many promises of the redemption of the earth, when from sea to sea and shore to shore our Christ shall have dominion. But in all the New Testament pictures of the present age we find no indication of the fulfillment of these glorious prophecies ere our Lord's return. The promises of the earth's renovation are numerous in Scripture, but there is not a passage we believe that can be brought into service by our friends of the opposite school to sustain their

contention that these marvelous predictions will have their accomplishment in our present age. Any student of the Bible will discover that the world's religious history is broken up into periods that are called ages or dispensations. We have, for example, the Edenic, the Antediluvian, the Patriarchal, the Abrahamic, and the Mosaic dispensations. The present period is known in the New Testament as "the times of the Gentiles." (Luke 21:24; Rom. 11:25.) Christ Himself has given a full portrait of this dispensation, this so-called "Christian age," down to its termination. This is recorded by Matthew, Mark and Luke. We will presently examine this picture. Before doing so, let us have an honest confession from a noted writer of the Post-Millennial school, Rev. J. Agar Beet, of England. In his Post-Millennial book, "The Last Things," he says:

"The most serious, and the only serious, objections to the interpretations here advocated are that throughout the New Testament, outside Rev. 20:1-10, we have no hint of a long period of spiritual prosperity preceding the coming of Christ; and that such long period of prosperity is inconsistent with a hope of an early return of Christ cherished by some of His early followers. The absence of any trace of the Millennium between the confusion described in Matt. 24:28 and verses 29-31 is certainly remarkable. Still more so, is the absence of any reference to it in 2 Thess. 2:1-12, where Paul is warning his readers that the day of Christ is not at hand, saying that, before Christ comes the

Man of Sin must first come. It may not unfairly be argued that, had he known of the long period of blessing before the coming of Christ, he would have mentioned it as another proof that the day of Christ was not near. The various indications of expectation of an early return of Christ are also inconsistent with expectation of a Millennium of blessing before the coming of Christ." (P. 83.) In his next paragraph he adds, "To this serious objection, I have no complete answer." Of course, he attempts to deal with it, while admitting its difficulty.

Again (p. 63), speaking of the expression in Rev. 22:7,12,20, "I come quickly," and chapter 1:3, "the season is near," he says, "This conspicuous element of the book of Revelation stands related to Matt. 10:23; 16:28, and other similar passages which assert or suggest an early return of Christ, and thus reveal an expectation not justified, in the form in which it was held, by subsequent events. This unfulfilled expectation presents a difficulty which I cannot remove." This is an honest confession made by an honest soul. We commend it to the careful consideration of all our Post-Millennial friends.

It will be observed that the writer we have just quoted claimed one exception, Rev. 20:1-6, thus asserting that this passage is to find its fulfillment prior to the coming of Christ. But herein, as well as in his unscriptural theory as a whole, he is mistaken, for the advent of Jesus Christ as Lord of lords and King of kings plainly antedates the cap-

ture and incarceration of Satan, and the enthronement of the saints to reign with Christ a thousand years, as we find by reference to Revelation 19:6-16, where He is seen riding forth as King of kings. So Bro. Beet's exception is unfounded, and there is not a hint in the New Testament of a thousand years of peace and holiness for this earth when it shall be redeemed and obedient to Christ prior to his glorious second advent.

1. THE GOD OF THIS AGE.

Not only is there an utter absence of any reference to a Millennium of world-wide righteousness in our present dispensation, but there is an abundance of Scripture to furnish an overwhelming refutation of the baseless dream of our Post-Millennial brethren. Notice the following apostolic utterance:

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4:4.)

The word "world" in this passage is "*aionos*" in Greek, and the critical scholars commonly translate it by the word "age." Pickering defines it, "Of long duration," "lasting;" "sometimes everlasting, perpetual, eternal." There seems to be little reason for rendering this Greek term by the English word "world." Nevertheless, it has been done by some translators; notably, the King James. Rotherham's translation is, "In whom the god of this age

has blinded the minds of the unbelieving." The Revised Version uses the word "world" in the body, but gives us "age" in the margin. The Inter-linear Literal Translation (Hinds & Noble): "In whom the god of this age blinded the thoughts of the unbelieving." The only proper meaning of the word "world" in this connection is either (1) a "world of time," in contradistinction to the globe, or (2) "the world, during an age or dispensation"—the world as it now is. Either of these definitions will give us the meaning of the verse, which is plainly this: The world as it at present is, and as it shall continue throughout this age or dispensation, known as "the times of the Gentiles," is under the dominance of Satan, so much so that he is actually called its "god." Now we know there can be no Millennium while Satan reigns; but he reigns as the god of the world in this entire dispensation; hence there can be no Millennium till its terminus has been reached. The word "god" is a very strong one; in fact, much stronger than "lord." "Lord," Greek *kurios*, is sometimes rendered "Sir," and is frequently applied to men, but "god," Greek *theos*, is a term of much more significance. Now, this strong term is applied to Beelzebub. He is actually called by inspiration the "*god*" not simply of a nation or two of the earth for a few years or centuries, but of the whole world in its present time-measurement, i. e., throughout the dispensation, extending from the day of Adam till the time in which Christ shall descend in glory. If Satan is the "god" of the world, he will determine its

spirit, will shape its laws and give tone and temper to its entire life. This being true, the salvation of the world in our age or dispensation, while under Satanic domination, is utterly impossible.

In St. John's Gospel (12:31; 14:30) Jesus twice calls Satan "the prince of this world." The "world" in these passages is not "age," (*aionos*), but *kosmos*, meaning the world proper, in its population, spirit and general life. Now, putting these Scriptures together, we find Satan reigning as "prince," or "god," of the *kosmos*, world, throughout the *ionas*—age.

We know that the Scriptures clearly set forth that there is a three-fold enemy to man's salvation, viz., "the world, the flesh and the devil." The "world" does not mean the "earth," for there is nothing sinful in the soil we cultivate—the globe we live on—but "the world" represents the essential spirit of worldliness and godlessness that dominates humanity. Now, this is against the spiritual life. The term "flesh" does not mean our body, for there is nothing sinful in this tenement of clay. "Every sin that a man doeth is without the body," says Paul. (1 Cor. 6:18.) But the "flesh" means "the carnal mind." (Rom. 6:6; 8:5–8.) Now this "flesh" is enmity against God. The man under its control lives in wickedness and defies the authority of God. The third person in this wicked trinity is the devil. We cannot convert the devil, nor can we save the world, or the flesh. They are essentially evil, and must be overthrown by the power of God. Accordingly, we read that the flesh is to be crucified.

Satan bound and shut up in the pit, and the world purged by fire. (Rom. 6:6; Gal. 2:20; 1 Jno. 2:15; Rev. 20:1-3; 2 Pet. 3:5-12.

The devil's own nature is evil; the carnal nature in man is his offspring, and the world is in alliance with him against Christ. We would as well talk of the carnal mind, which is "enmity against God," being made holy, whereas, the Scripture condemns it to destruction, as to prate about a world redeemed and filled with divine knowledge and glory in the present age, or dispensation, for the Scripture absolutely informs us that the devil is the world's prince and that his lordship shall continue through the entire age. But let us study the word "god," as used in this connection.

As to God, our Maker, we find,

First—That He is the creator of all things.

Second—That He is the rightful ruler of all.

Third—That the world is upheld by Him.

Fourth—That He is the rightful and sole object of worship.

These are essential characteristics of His Godhead. Of course other things might be named, but these are salient features. Now, let us see how much of this outline can be found in the devil's relation to our age, or dispensation, for we remember that he is called "the god of the world" throughout this age.

First—Is he a creator? We know that he is not the creator of the material world, nor of the sun, the moon and the stars, nor of our bodies or our souls, nor of our homes, our clothing or our food.

But when we consider the "world," as a spirit of evil, of alienation from God, that dominates humanity and breeds all the evils that curse us, we may well recognize Satan as its creator. This "world" is characterized by hatred, by lust, by unbelief, by disobedience, by evils that grow out of these dispositions, these essential characteristics of its nature. Of these evils we might name wars, rapine, thefts, drunkenness, gambling, dens of infamy, burglaries and murders. It seems that the spirit of war is on the world. Nations are burdened with taxation growing out of great armies, immense navies, enormous battleships, huge guns and other equipments for destruction. The liquor traffic also fetters civilization. Like a giant octopus, it stretches its arms of death through all nations, and its relentless maw consumes thousands upon multiplied thousands of strong men, shrinking women and tender children. It is of the world. Covetousness is the spirit of the world, and manifests itself in giant trusts that pile up vast, uncounted, and almost uncountable, fortunes for the few, while the many are left to struggle in want, frequently lacking, not only the comforts, but even the necessities of life, and out of these conditions grow strikes, and the wars that are waged between the lordly capitalist and the toiling laborer. This is all of the "world," and especially of the world of which Satan is prince. Now, these evil things are originated by "the god of this world," as surely as the earth and the heavens are the creation of the

Almighty. So we may look upon Satan as the creator of the world of evil.

We know that Satan should not rule the world, but, nevertheless, he does. It is under his control. We do not say the earth and the laws of nature are at his beck and call, but we do say, as before, that "the spirit of the world," which is in alliance with Satan and human carnality, a member of that wicked trinity called "the world, the flesh and the devil," is subject to Beelzebub. The world, in this sense, is absolutely ruled and controlled by the devil, dominated and directed by him. It draws its very life from him. Its godlessness, its hatred of divine things, its opposition to holiness, are all of Satanic origin, the inbreathings of hell, the out-workings of demons, so that this whole mass of organized and concentrated wickedness which forms the spirit of the world, in antagonism to the Spirit of Christ, is Satan-originated, and upheld by Satanic power. The spirit of the times is the spirit of evil, so that a man has to break with it if he would ally himself with God. The word "world" is used in this sense when the apostle declares, "If any man love the world, the love of the Father is not in him." We certainly must love "the world" of humanity, those for whom God, thro the intensity of love, "gave his only-begotten Son." (Jno. 3:16.) The world of men must be loved, but the "world" as representing the spirit of the age is to be spurned. It is evil and will so continue till Jesus comes.

No man can run with the world and serve God;

accordingly the Bible calls upon us to separate ourselves from the world, and "come out from among them" if we would be the sons and daughters of the Almighty. (2 Cor. 6:14-17.) In fact, John declares that "the whole world lieth in wickedness," or, as it is sometimes rendered, "in the wicked one." (1 John 5:19.) So the devil supplies the "sinews of war" for the world. He gives it its life. He is its ruler. Accordingly, a man of the world may make a thousand good resolutions and yet fall. How often have we seen the drunkard renounce his cup and pledge total abstinence, and yet be drunk inside of a week. The tobacco user utterly renounces the filthy and poisonous weed to only chew and smoke the more in twenty-four hours. Men who are of the world live in darkness, and "love darkness because their deeds are evil." (Jno. 3:18,19.)

The sinner is absolutely controlled by the devil, so that he doubtless does just what his master would have him do; therefore we read in the Scriptures that "he that committeth sin is the servant of sin." (Jno. 8:34; Rom. 6:16,17; 2 Pet. 2:19.) Good resolutions will not avail. The rulership of Satan must be renounced and the lordship of Christ become the rule of life, and, until the world is utterly forsaken, there can be no freedom from sin, for the devil holds under his authority and power the children of this world. The purpose of gospel preaching is, to "turn men from the power, authority and dominion of Satan unto God." (Acts 26:18.)

Third—Upholder, life-giver. When we consider Satan's lordship of the world, his manner of upholding and fostering evil, and his success in the undertaking, we have a clew to much of the failure of Christian service. We have seen ministers, churches, communities and sometimes even Commonwealths united in a war of extermination against the liquor traffic. But how soon have we found saloons, blind tigers and an immense jug trade nullifying the law. Thus often the hellish traffic comes out victor over law, church and people alike. Why is this? Because the whole business is backed by Satanic agencies and undergirded with demon-power. It draws its life from the infernal regions, and is upheld by more than human strength, even by him who is "The god of this world." We curb evil in one place, only to see it break out at another; restrain it here, and, lo, we find it master yonder.

This line of thought gives us somewhat of an insight into Paul's remarkable statement in Ephesians, "We wrestle not against flesh and blood, but against powers, against rulers of the darkness of this world, against wicked spirits in the heavenlies," and for this fearful conflict the apostle bids us put on the whole armor of God, and to "be strong in the Lord, and in the power of his might," (Eph. 6:11, 12.) No mere human power, wisdom, manipulation or organization can stand against the devil-empowered forces of the world. My brethren, the battle is severe, the forces of evil are entrenched, the "god" of the age

is on the throne, and the legions of hell are in the saddle. Their weapons of warfare are mighty, their powers of superhuman skill are, to the strength of men, invincible, but, thank God, the Captain of our salvation is here for the deliverance of His faithful few. (Matt. 28:20.)

The Master asks, "How can one enter into a strong man's house and spoil his goods, except he first bind the strong man and then he will spoil his house?" (Matt. 12:29.) This world as it is at present is the devil's house, he being its "prince." (John 14:30.) Can his house be spoiled while he keeps it? Surely not. When will it be? When he is bound; and when is that? Find your answer in Revelation 20:1-6.

Similar to the passage we have been considering is another Pauline declaration:

Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father. (Gal. 1:4.)

As in the former passage the word rendered "world" is *aionos*, age. The apostle speaks of the grace of Jesus Christ, who gave Himself for our sins that He might deliver us out of the "present evil age"—Rotherham. From this we learn that the age, not simply this year, last year or next, but the *entire dispensation* down to its change at the time of our Lord's return is evil. Now it is clear to any man, who gives it thoughtful attention, that the Millennium cannot occur in an age that is "evil." We know that the time when Christ shall

have "dominion from sea to sea," when "the earth shall be filled with His glory," when "the saints inherit the earth" and the martyrs and holy ones "reign with Him," cannot be an evil age. Hence the evil or wicked dispensation is one apart from the Millennial age. But this present age is evil. Hence, this is not the age in which the world shall witness the Millennium, the time of Christ's reign. Now the only way to be saved at present is to be delivered or separated from the spirit of the age. The call is yet sounding, "Come out from among them and be ye separate." The world is wicked; it is under the devil's thumb, and will be until the new dispensation is inaugurated.

Jesus said: "Fear not little flock, for it is your Father's good pleasure to give you the Kingdom." (Luke 12:32.) Many limit the "little flock" to the early disciples, those to whom the words were addressed, but suppose it will constitute the Kingdom by development. But this seems to come short of the meaning. Does it not imply that the flock was small then, and would so continue till the time was ripe for them to enter upon their possession, to take the Kingdom? The King and His retinue always constitute numerically but a small part of the kingdom. They are but few in proportion to those over whom the King and His subordinates exercise authority. The saints—the Christians—are those who are to reign with Christ over the earth. (Rev. 5:10; 20:4.) They are to take the Kingdom at the return of Christ. (Matt. 19:28; Dan. 7:13, 14, 18.) Those who take the kingdom

were, are and shall be to the time of its inauguration, a "little flock." The "world" predominates, while the saints are few, and will be trampled under foot till the coming of the King.

But our argument receives confirmation from the Master in His own advent teachings. Let the reader study carefully the 24th and 25th chapters of Matthew, the 13th of Mark, the 17th and 21st of Luke. By no manner of means can a place be found in these descriptions of the period from the time the Master spoke till His return for a thousand years of spiritual triumph on earth. Will the reader be so kind as to stop at this point and carefully examine these chapters. Who can find a place in them for Millennial glory prior to the coming of Christ in the clouds? I will heartily thank him to point out the same.

A brief *resume* of Matthew 24 gives us the following: There are to be false Christs coming in His name, and deceiving many. With these are to be mingled wars and rumors of wars, involving many nations and shaking many kingdoms. But this is not all. There will be famines, pestilences and earthquakes, and these are but the beginning of sorrows, or, as Rotherham renders it, "birth-pangs." Is this all? No. His disciples are to be "hated" of all the nations, and to be delivered over to tribulation. Because of this many stumble and hate one another. False prophets also continue to arise, by whom many are deceived.

The 12th verse, as translated by the King James, says that "wickedness shall abound." This means

to be more than full, as a stream that overflows its banks. But we fail to get the full force of this word in our common version, so let us notice other renderings. Rotherham, "Because of lawlessness being brought to the full, the love of the many will grow cold." This growing "cold" cannot refer to worldlings, because they have no love for God, hence no experience to lose or "cool off." To grow cold necessarily indicates backsliding, and this among the few who bear the name of Christ. This passage refers to the closing days, evidently, of this dispensation, and so the last part of the Christian Era, so-called, is characterized as a time of intense and overwhelming lawlessness, resulting in extensive apostasy among the very people of God. The Revised Version reads, "because iniquity will be multiplied, the love of the many shall wax cold." We have the same in Hinds' Interlinear. The Twentieth Century New Testament gives about the same. As to whether the world will grow worse before the coming of Christ has long been discussed among students of this question. I have a chapter on it in my "Blessed Hope." The text under consideration seems to indicate an increase of wickedness. It points to an end period, and clearly describes it as one of multiplying lawlessness. If one denies this being the time of the end, then he will have to locate it. It certainly is before the second advent of our Lord. We are forced to the conclusion that this portrays either the closing days of our dispensation, or the entire period. In any case it annihilates Post-Millennialism,

the Master actually declaring that lawlessness shall increase or multiply. We know that multiplication is a rapid form of addition. It indicates not simply increase, but increase at a speedy rate. Now, there must be a period of world-wide righteousness first, and this to give way to a great apostasy eventuating in a multiplication of lawlessness, else the entire dispensation is to be characterized by godlessness and growing wickedness, or the age or era is to at least remain unsaved and wind up at its worst. If there is to be a Millennium brought about by present agencies, it seems that there would be some reference to it by the Master in this word-picture of the dispensation. He tells of His coming and of the events that precede it, embracing the entire time from the day in which He spoke till the great event. He points to wars, famines, pestilences, and then actually declares that there shall be *increasing* lawlessness, *multiplying* wickedness. Not only is this wickedness of the heart, but the word lawlessness would imply that it is outbreaking, open, manifest transgression. Any student of current events will tell you that we are now in an age of criminality; we have to contend with murders, divorces, gambling dens and all manner of civil, religious and social anarchy. More murderers go free than are hung—a brother at my side suggests “ten to one.” In some States, even in our home land, the divorces amount to about 20 per cent. of the marriages. Children defy parental authority, while many parents foolishly encourage them in resisting the

control of their teachers, the whole resulting in disregard for law, both civil and ecclesiastical.

Many preachers glory in their "optimism." They have much to say about the improvement of the world, and generally for illustration point to recent inventions. Such, grow eloquent over the locomotive, the steamship, the phonograph, the automobile, the telephone, wireless telegraphy, etc., etc. Very well; what has all this to do with the wickedness of the human heart? Can you save men by wireless telegraphy, or sanctify them by telephones and automobiles? Personally, I appreciate every invention, and rejoice in our material progress, but he has read the Scriptures to small purpose who preaches the conversion of the world, the moral and spiritual uplift of the race, from the text of our material prosperity. Indeed, the greatest revivals generally occur in times of poverty, of drouth, and panic, bordering on famine. On the other hand, when nations rise to the heights of their greatest prosperity they usually sink to their lowest depths morally. The decay of Egypt, Babylon, Nineveh, Rome began at the center, when boasting their greatest wealth, their largest attainments and fullest glory. The heart of man is easily lifted up, and God is most readily forgotten, when coffers are bursting and barns are filled with plenty.

In fact, in the discourse of the Master, which we are considering, we have the remarkable statement that as it was in the days of Noah, and as it was in the days of Lot, so it shall be at His coming. He speaks of them eating and drinking, marrying and

giving in marriage, buying and selling, planting and building in those days. (Luke 17:26-30.)

The careful student will notice that there is not named in this catalogue a single crime or sin, nothing is mentioned that is evil in itself. What is there wrong in eating or drinking? What sin is there in marrying or giving in marriage? Is it wicked to buy or sell, to plant or build? I trow not. Then what is meant, wherein is the evil? Simply this, in the rush of worldliness, in the attention to business, God is forgotten. We are constantly warned in the Bible against the worldly mind, against care, worry and anxiety; against the heart-entangling question, What shall we eat, wherewithal shall we be clothed? The Master tells us that the Gentiles, that is, those who know not God, seek after these things. Their thought is not on Him, but on the question of "a living." The Creator is forgotten by man when he is grasping after the creature; the very thought of judgment and eternity is swept from his heart by ceaseless questionings as to the comforts of time. When the creature crowds out the Creator, then the character of the Christian becomes bankrupt, God will hold the second place in no heart. He who would even be acceptable to his neighbor must give him a first place, one of honor and due respect, in his thoughts, his affections and his plans. An age of material prosperity, therefore, excludes the thought of religion, and deadens the heart to God and sacred things. The things in which our optimistic brethren so glory may be the cause of our shame and overthrow

when brought into the light of God and the judgment.

Was the earth, in the days of Lot, and in the days of Noah, filled with Millennial glory? Was Lot surrounded with godly neighbors? Did rejoicing multitudes gather to hear the messages of Noah, when the old hero-saint was preaching righteousness? Nay, verily. They were engaged in other things, in planting and building, in enlarging their fields and erecting greater barns. But the God whom they had forgotten was even then sitting upon the circle of the heavens, weighing them in the balances and pronouncing against them the judgments of His righteous wrath. So will it be at the coming of the Son of man. In fact, James tells us that the rich will lay up their riches in the last days. And such is the case in our own generation. Never was the dollar so nearly "almighty," never were fortunes so colossal or so numerous.

JERUSALEM, TRODDEN DOWN.

But the Master puts all speculation at rest in the following statement:

"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring.

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

“And then shall they see the Son of man coming in a cloud with power and great glory.” (Luke 21:24-27.)

Will the world be converted and filled with His glory before His return? If so we would likely find its forecast in the Word. But do we? Certainly not. This passage points to the desolation of Jerusalem which occurred under the Roman armies headed by Titus in A. D. 70. That is history. Please observe what follows; besides the destruction of the city, the Jews were to be carried captive into all nations. This likewise is history. How long shall their desolations continue? Will they suffer for a while and then be released and witness the world under the beneficent reign of Christ for a thousand years ere His return? No, indeed. Instead of this, they shall be “trodden down,” oppressed, insulted, tortured. This has been in process of fulfillment for eighteen centuries. But if the world is to be converted in our age, if the earth is to “be filled with the glory of God as the waters cover the sea,” before the coming of Christ, this oppression of the Jews must cease. It is certainly incompatible with a state of world-wide Christianity for God’s ancient people, or any other, to be rent and torn and ground under the heel of the oppressor. Could it be said that all “know the Lord from the least to the greatest,” that Christ has “dominion from sea to sea,” that earth is filled with His glory and is inherited by the meek, when, before the eyes of all men, the descendants of faithful Abraham, the ancient Israel of God, are suffering at the hands of the tyrant?

The very thought is preposterous. But Jesus does emphatically declare that this down-treading of the Jews shall continue to a set time; and what is the limit? "UNTIL THE TIMES OF THE GENTILES SHALL BE FULFILLED." He does not say it shall continue for ten centuries, or twenty, or that it shall extend till the breaking of Millennial glory over the earth through the triumphs of the gospel. On the other hand, He assures us there can be no Millennium, no period of all-embracing holiness, no termination of Israel's oppression and suffering, until the dispensation in which we live is at an end, until the times of the Gentiles are completed. Why should men wrangle and dispute, why should they argue and theorize, why should they preach and write concerning a gospel-Millennium before the second advent of our Lord, when he has set the whole matter at rest by plainly informing us that wickedness shall continue and the oppression of His ancient people shall not cease throughout the dispensation in which we live? It would seem that the Master's word should be an end of controversy; that those who love Him and bear His name would accept His statement as final. But, strange as it may seem, Post-Millennialists have a theory of their own which utterly discards this emphatic statement of Christ. A noted preacher of this school recently said to the writer, concerning this passage, that perhaps the Master, for some reason, left the Millennium in this period veiled, that it would occur, but that He did not mention it in this prophecy. It is perfect-

ly plain that He did not point out a Millennium in this prediction, which covers the entire period of His absence, including His visible return in the clouds; to say that He veiled it is well-nigh to charging Him with falsehood. Our good brother, of course, did not intend such rashness, but the Master has given utterance to a prediction which will not allow of a loophole for our Post-Millennial brethren. Listen! "Jerusalem shall be trodden down UNTIL"—until what? *Until the close of the Gentile dispensation.* Not until the larger part of it is past, or till all of it ends but the Millennium, but until its completion. The word "until," Greek *achri*, is intended to cover a complete period of time without an interregnum; for example, if a thing continues from morning "until" night, we understand that there has been no interruption, but that it has covered the entire period of the day. So this oppression of God's elect nation shall know no cessation throughout the entire age in which we live. The city of their forefathers is in the hands of aliens; the land wherein they prospered under David and Solomon, which God deeded by an everlasting covenant to Abraham, Isaac and Jacob, is wrenched from their control. This was accomplished by the armies of Rome, shortly after our Lord uttered the prophecy that it should be so. It has continued through these centuries, and on the authority of Him "who spake as never man spake" it shall continue till the age known as the "times of the Gentiles" comes to an end. Richard Abbey, Daniel Steele, C. C. Cary and Bishop Candler, with

others of their way of thinking, may preach as much as they wish and write as clearly as they know how concerning a Millennium of world-wide obedience to Christ in the times of the Gentiles, but Christ wipes them all off the field, and by one authoritative declaration from His own lips settles their futile reasonings once and forever.

What follows this treading down of Jerusalem? How does it terminate? The Savior's answer is plain enough—it ends in the great tribulation. This is characterized by "signs in the sun, in the moon, and in the stars." Upon the earth we find "distress of nations, with perplexity," the very sea is involved, its waves roaring, the hearts of men sinking within them through fear, and the very "powers of the heavens are shaken." Our Lord describes it as the greatest tribulation in all history. (Matt. 24:21.) He declares that it comes "as a snare upon all the inhabitants of the earth." It is not limited to Jerusalem, but is world-wide. It involves all nations, and surpasses in anguish and terror all the events of history, not excepting earth's direst famines, its most fearful wars, and even the great deluge. Thus our dispensation is described by the Master as one filled with evil, both moral and material, terminating, as the antediluvian world in its deluge, so this in its indescribable tribulation. And what next? Listen! "Then shall they see the Son of man coming in the clouds of heaven with power and great glory."

Manifestly this is a personal coming. It is the coming, not of the Spirit, as at Pentecost, nor of

wrathful judgments through other people, as at the overthrow of Jerusalem by the armies of Titus, but the coming of Him whose name in New Testament nomenclature is "The Son of Man." Such was apparently our Lord's favorite title, and He who bore it is to come "in the clouds, with power and great glory," at the end of the Gentile age, which terminates in this awful tribulation.

Furthermore, He comes visibly, and is to be seen sitting on the right hand of power. (Matt. 26:64.) If we set aside the creeds and theories of men, our lesson is simple, for from the Bible we easily learn that this is an age of wickedness, terminating in disaster, and is followed by the visible appearing of Him who is "Lord of lords, King of kings." Are the nations ready to welcome Him at His appearing? Do they love Him, and will they shout for joy at His *parousia*? No, indeed. To John, on the lonely isle, a glimpse was given of this grand event. Hear him:

"Behold, he cometh with clouds; and every eye shall see him and all nations shall wail because of him." (Rev. 1:7.)

His coming is with "clouds," evidently of attending angels and glorified saints. (Heb. 12:1.) His glory is indescribable, as on the Mount of Transfiguration, and as He appeared to the saintly John, in the desolate island, His radiance is supernal. Instead of shouting for joy, as would sanctified hosts, the kindreds of earth all "wail because of Him"—and thus again are the props knocked from the crumbling walls of man-invented Post-Millen-

nialism. We observe, further, that this advent "*immediately*" follows the great tribulation. Hear the Master:

"IMMEDIATELY after the tribulation of those days shall . . . they SEE the Son of man COMING." (Matt. 24:29-31.)

In their blindness men have attempted to find the fulfillment of this matchless scene in the overthrow of the doomed city of the Jews by the heathen armies of Rome. But such treatment of God's Word is worthy only of rebuke. How the Son of man can be seen coming in the clouds and all the nations wail because of Him, when there is simply a war between two nations, resulting in the destruction of the principal city of one of them, is incomprehensible! Nothing but a mere human theory would ever demand such puerile, such blind and inexcusable, treatment of the declarations of Him who is "the Truth."

We find this word "until" cropping out in other scriptures which treat of our Lord's return, and in every case it yields the same result as in Luke 21:24.

CHAPTER IV.

As to the Kingdom.

Is the Kingdom, so often mentioned in the Scriptures, under different titles, such as the kingdom of God, "the kingdom of heaven," etc., etc., a literal reign of Jesus Christ the Son of man upon the earth? or is it simply a spiritual triumph in the hearts of men? Has the kingdom been set up at any time in the past, or is it a prospect for the future? These are questions of interest to every Bible student.

BOTH SPIRITUAL AND LITERAL.

There is no doubt in the writer's mind that the term "kingdom" in its broad, scriptural fullness involves all that has been, is now, and ever shall be of the reign of Christ. Consequently there is much of reality in the doctrine of a spiritual kingdom already in existence. Christ certainly reigns now in many hearts. Multitudes gladly do His bidding. There are many who with all their possessions are subject to the will of God. They gladly yield obedience to his every command, and are entirely subservient to His every known desire. Thus they are charter members of His coming kingdom and are even now being prepared to reign with Him over the nations. (Rev. 2:26,27.) Peter

had reference to this phase of the kingdom when he declared, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." (1 Pet. 2:9.) Our Lord reigns over this peculiar people, this holy nation, this royal priesthood. Paul spoke of this in the saying, "The Father . . . hath translated us into the kingdom of His dear Son." (Col. 1:12,13.) All who are thus "translated into the kingdom" recognize the rulership of God. His will is their law; His authority supersedes all other.

This idea of a spiritual kingdom, as an inner realization and an outer prospect, is confirmed by the royal nature of God's people. Christ, His only begotten Son, is King over all, and those who are truly regenerated and thoroughly sanctified, who walk in daily fellowship and constant communion with Him, partake of His royal character. They are heirs with Him of all things. He dwells within them, and is not ashamed to call them "brethren." That this "holy nation" in some sense constitutes a spiritual kingdom, therefore, goes without question. Every one really born of God recognizes in himself, especially in seasons of holy rapture, that he is heir to the kingdom eternal, that in him is the blood royal. But this is rather an inheritance, an heirship, than a possession. They are in preparation for royal glory and kingly manifestation.

Rev. G. D. Watson says, concerning the kingdom, as it is and as it shall be: "There is a distinction between the 'church' and the 'kingdom' plainly

revealed in Scripture, but discerned by very few. . . . The 'kingdom' includes vastly more than the 'church.' We do not pray 'Thy church come,' for the church is here, but 'Thy kingdom come,' which is not here yet, except in an incipient sense, and, like an unborn monarch, the kingdom is in the world in its pre-natal form, but is to come in open glory with the return of Jesus. . . . The true spiritual church is only a small part of the kingdom, and constitutes the government officials of the coming kingdom. There is a distinction between the stages of the spiritual kingdom in the heart and the glorious visible kingdom to be manifested in all the earth. Just as Jesus was invisible four thousand years as the promised Savior, and then appeared in visible humanity, so the kingdom, like the King, has its first stage in a hidden spiritual power, and at the appointed time will come forth in visible glory and authority. You will find the inner kingdom in Rom. 14:17, and the outer kingdom in Rom. 8:19-21, Psalms 149:5-9, and Rev. 20:4."

While we readily grant the reign of Christ in the heart of the truly sanctified, yet we would ask. Is this spiritual phase of the kingdom all? Is the kingdom already established in its full scriptural sense? I am sure it is not. If it is here in its fullness, what about the King? Can there be a perfect kingdom in the absence of Him whose right the throne is? While He is in a far land, who is heir of all things? Beyond doubt, Christ is earth's Rightful Ruler, but as "the Son of man" He is ab-

sent from this world, on which He was born, lived and suffered. If the kingdom is here in its completeness, we should be able to see the King in His glory. Now, since a king is essential to a kingdom, we infer that in the absence of the King, we have not the fullness of the kingdom. Is not this right? Is it not a correct inference? Please observe the following points:

1. There is a kingdom to "come." (Matt. 6:10.) For this we daily pray. If it were already here, the prayer would be inappropriate, unmeaning. Why should God's saints the world over on bended knee supplicate the throne in the heavens for the coming of a kingdom which has already been on the earth for more than eighteen centuries? Some tell us that the kingdom was set up at Pentecost. If so, did the daily petition cease at that time? We have never been instructed to discontinue praying "Thy kingdom come." It would seem that had it come at the time of the great Jerusalem revival, known as Pentecost, we would have been notified in subsequent Scriptures to discontinue the use of our daily petition for the inauguration of the kingdom. But since we have had no such warning, we may reasonably suppose the prayer is yet binding on all who call upon His name.

2. Again observe the following scripture: He "spake a parable, . . . because they thought the kingdom of God should immediately appear." (Luke 19:11-27.) The parable is that of the nobleman going into a far country to receive for himself a kingdom and to return. The following points are

on the surface of this parable, to which the reader will please give a careful reading. (a) It was spoken to correct a false impression about the *immediate* setting-up of the kingdom. They were expecting it to "appear" at an early day, but this was an error, and the parable was intended to correct it. But the Pentecost did occur shortly after this, hence, if the kingdom was set up then, the parable is misleading. But this parable is the true word of Christ, and must be recognized as authoritative. From this we inevitably conclude that the setting-up of the kingdom was much more remote than the people were expecting it to be. But Pentecost was not far distant, hence *it was not* the inauguration of the kingdom. (b) The kingdom was to be received by the nobleman in a "far country." Christ was certainly that "nobleman." The kingdom would not be under His dominion until His return. The same nobleman who "went to the far country" for the kingdom must "*return*" to exercise its authority—the kingly prerogative. But Jesus did not return at Pentecost and exercise His royal rights as the incumbent of the throne over His kingdom, therefore it was not set up at that time. (c) We observe, further, that when this King returned he was both to reward his servants and punish his enemies, even slaying them; but nothing like this occurred at Pentecost, hence by no fair method of interpretation can this be looked upon as the time of the setting-up of the kingdom.

That the kingdom was

NOT SET UP AT PENTECOST

Is further evident from the following:

1. The kingdom was to be set up at the coming of Christ in visible majesty and power. Daniel declares that he saw "one like the Son of man coming in the clouds of heaven," and adds, "there was given Him dominion, and glory and a kingdom." Jesus *did not come* in the clouds at Pentecost, hence the kingdom mentioned by Daniel was not given Him at that time. Furthermore, this kingdom was to embrace all "peoples, nations and languages," and they should "serve Him." But all peoples, nations and languages did not serve Him at Pentecost, nor have they done so since. From this it is manifest that the kingdom, in the sense spoken of by Daniel, is not yet under the authority of Jesus Christ as Son of man.

2. At the time of Daniel's vision, when he saw the Son of man coming in the clouds and taking possession of the kingdom, he discovered another fact, viz.: that "The saints of the Most High shall take the kingdom and possess it forever, even forever and ever." Of course the saints are subjects of Christ and members of the spiritual kingdom concerning which we have spoken. But in what sense can it be said that they have *taken* "the kingdom" spoken of by the prophet? Instead of being on thrones and exercising dominion, they have been in the minority, a "poor, despised company," and frequently dragged up before the thrones of the unjust. They have been a meek, rejected and

helpless people. Instead of sitting on thrones and judging the world, (1 Cor. 6:2), they have rather, like their Master in the day of His humiliation, been degraded and mistreated at the judgment seats of earth's Pilates, Caiaphases and Cæsars. It could hardly be said with any degree of truthfulness that they have yet "taken the kingdom." That the kingdom spoken of by the prophet is outward, visible and world-wide is shown by the fact that "the saints" take possession of it. But if they are "*saints*," they already have the spiritual reign of Christ in their hearts, else they would not be saints, but, it is as saints, and after they have become saints, and are called such by the Most High, that they enter upon and take possession of the kingdom. (Dan. 7:18-27.)

3. Daniel, in his interpretation of the vision of Nebuchadnezzar, sets this matter before us in a still clearer light. He gives us a picture of four great world empires, the Babylonian, the Medo-Persian, the Grecian and the Roman. This last divides into two branches like the legs of a man, and the whole terminates in ten kings or kingdoms as the toes of the image. Now, the prophet tells us, "In the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Daniel 2:44.) That this kingdom was not set up at Pentecost is made clear from this vision on several counts. (a) The kingdom was

not to be set up till the toe-stage of the image, but Pentecost occurred in the time of Rome's power and glory—the thigh stage. There was then but one king or kingdom, as per the image; it was an all-embracing empire—the fourth great world-power. But the kingdom of God is to be set up, not in the times of the fourth king, but of “these (ten) kings.” The plural is used, indicating that the toe-stage has been reached, and thus the entire “time of the Gentiles,” as set forth in the great image, shall have been fulfilled before the God of heaven sets up His kingdom. At the time of the Pentecost there were no “kings,” but a great king—the Roman. In the days of the setting-up of God's eternal kingdom, there are to be “kings”—ten of them. (b) This divine kingdom will not “be left to other people.” It shall be under the authority, the domination and control of God's saints alone, but the kingdoms of the world, and even the ecclesiasticisms which have sprung up in the church of the centuries, have been rather more frequently under the control of worldly men than of saints. Any one can easily see that the saints have not in any sense ruled the world, nay, nor even the churches. But this is to be a *kingdom*, a dominion or rule, and it must necessarily be world-wide, for it is to take the place of the other world empires. Yea more; it is to exceed them—for it fills “the *whole* earth.” (Dan. 2:35.) (c) It will not only outstrip them, but it will smash them to pieces, grind them to powder, consume and annihilate them. It is to be destructive, but nothing since Pentecost has ful-

filled this phase of it. In fact, there is nothing in the gospel of Christ and the work of the true and spiritual church to demolish and overthrow human governments. Kings flourish under the beneficent influences of the spiritual kingdom—if it may be called a kingdom—but the dominion is to be taken from human rulers, their authority broken and their kingdoms overthrown by the endless kingdom which the God of heaven is to set up.

The Son of man

DID NOT COME AT PENTECOST.

But He is to come at the time of the setting up of His kingdom. This fact is established by Daniel (7:13,14), and by the Master Himself. He shows that the kingdom with its authority and power is to be in charge of the Nobleman when He returns. (Luke 19:12-27.) As He did not return at Pentecost, and has not yet returned, it is manifest that the kingdom which is His in that day is not yet established. Elsewhere the Master gives us the same thought. He pictures the Gentile times as wicked, terminating in the great tribulation, and adds, "Then shall they see the Son of man coming in the clouds with power and great glory." Is this the end of all things? Nay, verily, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." (Luke 21:27-31.) In order to sustain the theory which teaches the setting up of the kingdom at Pentecost, we must have the following facts, preceding that day: (a) The Gentile times must have run their course. (Lu.

21:24) (b) The Great Tribulation must have come and gone. (c) The visible coming of the Son of man in the clouds with power and glory must have occurred. (d) All human governments must have surrendered to the scepter of Christ. Did all these things take place then? No sane man would say they did. On the other hand, none of them happened prior to Pentecost. The Gentile times is yet unfulfilled. Even those who contend that the destruction of Jerusalem was the great tribulation must remember that Pentecost was thirty-seven years before Jerusalem was destroyed. But according to the Master the great tribulation must precede His visible appearing and the setting up of the kingdom. (Dan 12:1-3; Matt. 24:29,30.) Then again, Christ was not, as a matter of fact, seen coming in the clouds at Pentecost. There is no hint of it on record in either sacred or profane history. Besides this, many of the prophecies concerning His return had not been written before Pentecost, as indeed none of the New Testament writings had been penned at that date. But as the teachers of the theory that the kingdom was set up at Pentecost are numerous, we will give them some further points for consideration.

4. The Kingdom in the sense of which we have spoken and concerning which we are writing is, as we have shown, dependent on the presence of the King. It could not, therefore, have been inaugurated at Pentecost, unless Jesus actually returned at that time. But we all know He did not. This is a simple historic fact, but neither Scripture nor

history seems to get in the way of some dreamers. To say that that was His return is without any foundation whatever—it is the baldest assertion. Some tell us, however, that He came in the power of the Spirit, but we observe in reply the following points: (a) The Spirit was poured out at Pentecost and this was the inauguration of His dispensation. But to say that this was the same as the return of Jesus is to wipe out the distinction between the second and third Persons of the Godhead. No trinitarian, at least, can do this. Jesus is the second Person in the Trinity and the Holy Spirit, the third. Jesus went away that the Spirit might come. (Jno. 16:7,8.) Now, to contend that the pouring out of the Spirit in Jerusalem was the same as the return of Christ is to destroy the scriptural distinction between the second and third Persons of the Godhead. (b) The kingdom is that of “the Son of man.” This necessarily involves His rule as human rather than divine. His manhood must be present in this kingdom. In Daniel’s vision He is careful to tell us that the one he saw coming in the clouds was “like the Son of man” and to Him was the kingdom given. Jesus speaks of His own going and coming as that of the “Nobleman”—the noble-man, if you please. He also tells us of His return as “Son of man” ere the setting up of the kingdom. (c) When He returns for the kingdom, His coming is to be visible. “Then shall they SEE the Son of man” who is to be in “clouds of glory” and angel-attended. But none of these things occurred at Pentecost.

Hence we know that that was not the coming of the King and the setting up of the kingdom of which we write.

5. Let the reader also observe that the bulk of our information concerning the coming of our Lord is obtained from the Epistles and the book of Revelation. But none of these were written till long after the Pentecost. Hence all the information they contain concerning the coming, the kingdom and reign of our Lord applies to something later than Pentecost. Paul, who wrote fourteen of the Epistles, was not converted till a considerable time after that event, and he had much to say concerning our Lord's coming, and related matters. But as the kingdom is subsequent to our Lord's return, and as His coming was prophetically portrayed subsequent to Pentecost, the conclusion is inevitable that the kingdom was not set up on that day.

6. But we would call the reader's attention to another fact, which is itself conclusive. The Scriptures say nothing of a Pentecostal kingdom, or a kingdom set up on that day. Men have much to say of it, but they are not inspired. The Word is severely silent at this point, and this is fatal to the theory we are combating. As to whether the Church was set up at Pentecost, we do not care to debate. There has been much disputation concerning it. We know it cannot be assigned an origin later than the events related in the second chapter of Acts. We will not, beyond this, enter this field of controversy, but leave for such as feel inclined to the discussion. Our contention is not

as to the origin of the church, but as to the inauguration of the Messianic dominion; that the kingdom was not set up at Pentecost, so far as the record goes, we believe we have established.

We would further call attention to the fact that if "the kingdom" and "the church" were the same the words would be interchangeable. When things are of equal value they can easily be exchanged. Suppose we test this proposition by substituting in some passages the one word for the other. How would "kingdom" do in Acts 14:27, "When they were come and had gathered the kingdom together they rehearsed all that God had done to them." Or 18:22, "When he had landed at Cæsarea and gone up and saluted the kingdom he went down to Antioch." If there was a kingdom in each of these places, then the Lord must surely have many kingdoms on earth. Further, if in each place there was not *the* complete kingdom, then the definite article was out of place. He did not gather "the" kingdom at Cæsarea and Antioch, but simply parts of it. But let us have other examples. These are given, of course, only to show the absurdity of the interchange of "the church" and "the kingdom." Paul writing to the church at Rome, bids the brethren give his greetings to Priscilla and Aquila, my helpers in Christ Jesus, and adds, "Greet the kingdom (?) that is in their house." (Rom. 16:3-5.) We should think it would be rather a small kingdom in the house of these worthy saints, but that they had a church among them is manifest. Once again we read (in Eph. 5:25-27)

that Christ gave Himself for the kingdom, that He might sanctify it, that He might present it to Himself a glorious kingdom.

Having substituted "kingdom" for "church" in these few passages, we will test the matter the other way by substituting "church" for "kingdom." Take the familiar clause in what is commonly called our Lord's prayer, and read it, substituting church for kingdom, "Thy church come, thy will be done on earth as it is in heaven." What could be more absurd? and yet if the kingdom and the church in their real spiritual significance are the equivalent, each of the other, there should be no absurdity whatever in this exchange of terms. But a few other passages may make the case clearer. Take Acts 1:6, the question of the disciples, just before our Lord ascended. They asked the Master certain "things" pertaining to "the kingdom of God," and queried, "Wilt thou at this time restore again the kingdom (the Church, shall we say), to Israel? If the church here is to take the place of the kingdom, then we must understand that Israel once had the church, had lost it, and the disciples were seeking to know the time when it shall be restored. Now we know that Israel had been a theocracy before the time of Saul, and that it was a kingdom till the overthrow by the armies of Babylon. The question of the disciples therefore was not as to the establishment of the Church, but as to the restoration of "the Kingdom." Ezekiel had spoken as God's mouth-piece concerning the overthrow of the kingdom of Israel and its

restoration. He said, "Remove the diadem and take off the crown. I will overturn, overturn, overturn it; and it shall be no more until HE COME whose right it is, and I will give it Him." (Ezek. 21:27.) By this we learn the kingdom is to be restored to Israel, but it is only when "He comes" whose right it is. His coming will therefore be the day-dawn of hope to Israel; till then the diadem is lost, the crown overturned.

This point is somewhat of a digression, but it is nevertheless thoroughly adapted to our argument. Let us put the word "Church" into Luke 21:31, "When you see these things come to pass, know ye that the church (?) of God is nigh at hand." The things spoken of are the tribulation period, the coming of Christ in the clouds and kindred events. It is in this connection that the King himself informs us the kingdom—not the church—"is nigh at hand." One more passage will be sufficient for our present purpose. In the Apocalypse, at the sounding of the trumpet of the seventh angel, great voices are heard in heaven crying, "The churches (?) of this world are become the church (?) of our Lord and of His Christ, and He shall reign forever and ever." (Rev. 11:15.)

That there is in some sense a spiritual kingdom or reign of God in the heart we have conceded. But that it is not the kingdom in its literal, full and perfect sense we think we have shown by the most irrefutable and overwhelming proofs, drawn directly from God's own Word

OBJECTIONS.

Many objections are offered to the personal reign of Christ on earth. Our opponents tell us that His reign is in heaven. They assert boldly that He will never set up what they are pleased to term a "temporal kingdom" in this world. Rev. Daniel Steele says, "The prophecies adduced as teaching the return of the Jews and the temporal reign of Christ at Jerusalem present a view of Christianity so grossly materialistic as to be absolutely irreconcilable with Christ's spiritual kingdom." (*Antinomi. Rev.*, pp. 190, 191.) Elsewhere he asserts his belief, "that the present dispensation is the most favorable for the development and growth of virtue which this world will ever see, and that the future dispensation which exists in the dreams of Chiliasts—the personal reign of Christ in bodily form on the earth, cowing the wicked into subjection by the awe of His majestic and glorious presence—will not afford the conditions requisite to a fair probation." (*Ibid*, p. 200.) Rev. Dan Steele is a man of acknowledged ability, a forceful thinker, a ripe scholar, a strong writer, a holy man. But he has unfortunately fallen into the meshes of Post-Millennialism, and this spiritualizing creed has led him to the bold assertion contained in this extract. He actually would have us believe that the plain, literal words of the prophets present a view of Christianity that is "grossly materialistic and absolutely irreconcilable with Christ's spiritual kingdom." Mark you,

he does not say that the teachings of Pre-Millennialists are "grossly materialistic," but that "the prophecies adduced . . . present a view of Christianity grossly materialistic." My! my! isn't this a remarkable treatment of the prophecies? It sounds more like a man in a hole seeking his way out than the words of sober interpretation. One would think our dear brother had been in the fellowship of the so-called "higher critics" with whom the plain Word of God has little weight. Sad!

Note the following extracts from Bro. Cary's book, previously quoted, "Not only is our Lord silent about anything which savors of setting up a temporal kingdom on earth when He comes a second time, but the whole drift of His teaching is in an opposite direction. Quite all He says goes to prove that His is to be a spiritual reign in the world, which would neither interfere with, abolish, nor take the place of earthly kingdoms." So much for C. C. Cary. Now let us have a word from the great prophet of the Babylonian captivity: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed . . . it shall break in pieces and consume all these kingdoms." (Dan. 2:44.) Now, here is a clash. The prophet declares that God shall set up a kingdom, and the context shows plainly that it is on the earth, for it occupies the same territory which was occupied by the four preceding kingdoms. The prophetic declaration is that it shall break these kingdoms into pieces, and consume them; but Bro.

Cary informs us upon his own *ipse dixit* that it shall not "interfere with, abolish, nor take the place of" these kingdoms. Here are some plain contradictions. Reader, which is right, the prophet, or the Georgia preacher? Which do you accept, Daniel of Babylon? or Daniel of Boston? Again, our Bro. Cary says, concerning the earthly kingdom of Christ, "If it had been His ultimate design to establish a temporal reign on earth, and He was to sit upon the throne of David, how easy it would have been to inform the disciples of this fact." (Sec. Com. of Christ, p. 92.) So much for Cary. Listen a moment to Jesus, "When the Son of man shall sit on the throne of His glory, then shall ye also sit upon twelve thrones judging the twelve tribes of Israel." Are these twelve tribes on earth or in heaven? I should say, On earth. What say you, reader? Now, hear the angel who stands in God's presence, and who was commissioned to announce to Mary the birth of Jesus:

"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of His father David:

"And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1:32,33.)

Gabriel states that Christ shall sit upon the throne of David and reign over the house of Jacob. Jacob was a Syrian, and David was his son, his descendant. Jacob's inheritance was in the land of Canaan, and it was there that David reigned, and over an earthly constituency. He had no throne

in heaven; but Christ is His literal descendant after the flesh, being born of Mary, and as literal was His descent from the king of Israel, the son of Jesse, so shall be His reign "over the house of Jacob" and the empire of David.

The trouble with our brethren and those of their way of thinking is their freedom in interpreting Scripture; instead of taking the Bible for what it says, and allowing it to be authoritative, rather than their preconceived opinions, they conceive their opinions to be the standard of doctrine and interpret the Word to suit their predilections. When the Word gets in the way of their opinions, they forthwith spiritualize away its meaning. Indeed, one of their leading writers, after quoting Isa. 2:4; 11:9; Psalms 2:8, etc., says: "These and many other prophecies equally as precious clearly set forth the fact of a reign of righteousness most glorious upon this earth. The theory that this condition of things is to be ushered in by the personal appearing of Christ to reign a thousand literal years upon the earth, is founded upon Jewish Rabbinical tradition, misapplied by Judaistic Christians. The destructive work began by adhering to the literal interpretation of the Scriptures." Reader, did you notice those last words? Let me spell them out in capitals for you. **THE DESTRUCTIVE WORK BEGAN BY ADHERING TO THE LITERAL INTERPRETATION OF THE SCRIPTURES.** There you have it, flat and straight. The author of the above words is well-known as a "holiness" evangelist. How many

people, suppose you, can be induced to honor and obey the Bible, if it is "destructive" to take it at its face value? And that is Post-Millennialism—is it holiness? This same writer elsewhere says: "No doubt a desire to secure acceptance with the Jews prompted some of the earlier fathers to promulgate the literal interpretation of prophecy, rather than antagonize them." O ye good bishops and others who follow the teachings of Wesley, the writer of the above is a Methodist preacher. Shades of the Wesleys!

Of course, any student of the Bible is well aware that there are symbols and figures, parables and allegories in the Word. But when these occur they appear as such on the surface, as when Jesus said, "I am the vine," "I am the door," "I am the way." That these are figures is evident; they plainly have spiritual meanings. But by what authority shall we vindicate the setting aside of the plain declarations of prophecy concerning the coming, the kingdom, and the reign of Christ for men's fallacious spiritualizings. It is asserted over and over, in the plainest Bible language, that Christ shall reign on the earth, and that He shall succeed to the throne of David. I maintain that a fair treatment of God's Word requires us to believe that these things will occur literally—just as the Book says they will. Here is where I part company with my Post-Millennial brethren. Their method of "interpreting" the Scripture renders null and void many of its most forceful and important passages. We know that the Jews have blundered in their

spiritualizing of the prophecies which indicate the humble birth, lowly walk, and ignominious death of our Saviour. Their method of "interpreting" the prophetic teachings nullified them and led the interpreters into wicked and destructive rejection of the Messiahship of Jesus. May not our brethren of to-day fall into a like hurtful error in spiritualizing away those prophecies which declare the coming kingdom and everlasting reign of our Lord on the earth?

As illustrative of the extent to which our Post-Millennial brethren are driven in their repudiation of the plain teachings of the Bible, we call attention to the following, which is an extract from "An Outline of Christian Theology," by Wm. Newton Clarke, Professor of Christian Theology in Colgate University, Hamilton, N. Y. He says:

"Christ's coming was not accomplished in any one event. In reality, the event in which it was announced and introduced was the gift of the Holy Spirit on the day of Pentecost; and its first great providential accompaniment in history was the overthrow of Jerusalem. But His coming is not an event; it is a progress that includes innumerable events, a perpetual advance of Christ in the activity of His kingdom. It has continued until now, and is still moving on. Christ came long ago, but He is truly the Coming One, for He is still coming, and is yet to come.

"No visible return of Christ to the earth is to be expected, but rather the long and steady advance of His spiritual kingdom. The expectation of a

single dramatic advent corresponds to the Jewish doctrine of the nature of the kingdom, but not to the Christian. Jews, supposing the kingdom of the Messiah to be an earthly reign, would naturally look for the bodily presence of the King; but Christians who know the spiritual nature of His reign, may well be satisfied with a spiritual presence, mightier than if it were ^{seen}. If our Lord will but complete the spiritual coming that He has begun, there will be no need of a visible advent to make perfect His glory on the earth." (Page 444.)

And this is the kind of stuff that young theologues are being fed on at Colgate University! No wonder that the church is full of infidelity and is becoming the laughing-stock of men, when its so-called Christian teachers are pouring such bald infidelity out upon the world. Jesus says in many places that "They shall *see* the Son of man coming," but the professor of Christian theology in a great university advertises his infidelity—bald, undisguised infidelity—by blandly informing us, "No visible return of Christ to the earth is to be expected." The white-robed messengers of heaven told the up-gazing disciples on the Mount of Ascension, "This same Jesus shall so come in like manner as ye have SEEN Him go." (Acts 1:11.) But Wm. Newton Clarke informs us that "the expectation of a single dramatic advent corresponds with the Jewish doctrine of the nature of the kingdom, but not with the Christian!" To the lonely Seer of Patmos, it was announced from the upper world, "Lo! He cometh with clouds, and every eye

shall see Him; and all the tribes of the land shall smite themselves for Him." (Rev. 1:7, Rotherham.) But a professor of theology in the nineteenth century boldly declares such an advent is "dramatic," "Jewish," and in conflict with the spiritual presence of our Lord! What weight has the Word of God with such men? Would they treat Shakespeare, Byron, or even Voltaire thus? Let us be done with such folly, If we believe God's Word let us confess it to the world; but if we would be wise above what is written, let us burn the old Book, and join Confucius, Mahomet and Joe Smith in making us Bibles of our own.

From a Southern Methodist preacher, of broad influence and ripe scholarship, long connected with Vanderbilt University, and at present a presiding elder in the Louisville Conference, we have language that, while not so directly contradictory of specific Bible teachings as the above, is yet calculated to undermine the power and influence of the prophecies. I speak of Rev. Gross Alexander, whose book, "The Son of Man," is being widely heralded as a great production, and vigorously pushed at Nashville. From this book we make the following extract concerning Jesus:

"Not only did He repudiate the current worldly view, and consistently refuse to incorporate any element of it into His own, He showed Himself independent of and superior to the Old Testament Scriptures themselves in refusing to adopt or accommodate Himself to the mixed view which is presented in almost all, if not all, the Old Testa-

ment prophecies concerning the kingdom of God. For while these declare that it was to be a kingdom of righteousness, or imply it, as being the kingdom of God, they almost invariably include worldly elements, such as the employment of physical force in the establishment of it or the exercise of temporal power over other nations. We can easily correct these views by reading into them the spiritual ideas which we have gotten from Jesus, but without these we should probably interpret them as the Jews of the time of Christ did. It is the more surprising that in view of this feature of the prophetic and Scriptural representations of the kingdom Jesus kept so consistently and so rigidly aloof from *every* element of a temporal-national kind. In Jesus' conception and presentation, the kingdom of God was purely spiritual and ethical, without the least admixture of heterogenous elements." (Pages 118,119.)

Again he says, on page 122, "In His apprehension and comprehension of the kingdom of God, its character and meaning, He was solitary. Instead of being helps to the understanding of it, the opinions of His contemporaries and the outlines given in the Old Testament, would have been hindrances to any other man. To Him, they were not. But His originality seems all the greater, in that He rose above them."

Now, this is a legitimate product of the spiritualizing methods of Post-Millennialism. Our dear brother would actually make us believe that Jesus had to rise above the teachings of the prophets in

order to maintain His spiritual dignity, proclaim His true Gospel and unfold the real nature of His kingdom. He must be "independent of and superior to the Old Testament Scriptures themselves," and must refuse "to adopt or to accommodate Himself to the mixed view which is presented in almost all, if not all, the Old Testament prophecies concerning the kingdom of God." That is, the only way that Jesus could appear before us in His true dignity, as interpreted by Rev. Gross Alexander, is to set aside the plain teachings of the prophets, and inaugurate an altogether different type of teaching. Now, I have been led to believe that, "all Scripture is given by inspiration of God and is profitable," (2 Tim. 3:16), for "holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:21.) Are the prophets inspired? Did God speak through them? If so, whose "views" were "mixed?" Deliver me. I may be heterodox, but I yet believe that the prophets speak the truth of God, and that no spiritualizing interpretations are needed from a theological professor to so interpret the Christ and the prophecies as that one may not be canceled by the other. It may be barely possible that the error is Rev. Gross Alexander's, rather than the prophets'.*

* Wonder if the authorities at Nashville will forgive this liberty in criticising the teachings of a book issued with the *imprimatur* of the Southern Methodist Pub. House? I sent an ad. of my book, "The Blessed Hope," to the Nashville *Christian Advocate*, but it was rejected as unsound. I promise the dear brethren that none of my writings shall ever treat the prophecies of God's Word as the above extract.

Men ridicule the idea of the reign of Christ on earth, and declare with a great flourish of trumpets that He is already reigning in the heavens. Richard Abbey writes it down thus, "Christ is in the right place—just as visible, just as invisible, as the wants of the case require. His kingly power and all his other power is exercised in exactly the right way. He now views the earth, the world, man, society, governments, families, church and each and every individual person from the point of observation, which is exactly the best." (Diuturnity, p. 272.) Again, hear him, "*The Savior as He is, and where He is*, proposes to you and to me, and to all who have lived before, as well as to the millions who shall follow us, that by and through this gospel, without any civil rule or second coming, . . . that by this means and this alone the long-lost glories of Eden shall return to earth, and the bowers of sinless paradise shall adorn and embellish every plain, and every mountain, and every hill-side, moral, mental and physical, in all this green earth." (Ibid, p. 301.) And yet again, "A visible second coming would be unwise and unphilosophical." (P. 304.) Is it possible that a preacher of the gospel can have so little regard for the plain, simple declarations of the inspired Word as this: Jesus Himself said, "They shall SEE THE SON OF MAN coming in the clouds of heaven." (Matt. 24:30; Luke 21:27.) The angel said, "This same Jesus shall come in like manner as you have SEEN HIM GO." (Acts 1:11.) In the Apocalypse we read, "Behold he cometh with clouds, and

every eye shall SEE HIM." (1:7.) But our brother has reached the point, in an effort to sustain his theory, his human creed, that he declares a visible second coming would be "unwise" and "unphilosophical." And here you have the results of Post-Millennial spiritualizing in its maturity. Shades of Swedenborg!

But our opponents quote Scripture. Let us examine some of the passages on which they rely to see if they sustain the view in the interests of which they are put forward. Here is a favorite:

"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?"

"And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." (Acts 1:6, 7.)

Their reasoning is that Christ will never restore the kingdom to Israel, else He would have answered the disciples specifically as to the date. One of them says: "Here He not only teaches that the crude and materialistic notions about the nature of His kingdom were wrong, but He clearly shows them that His reign is to be spiritual in its nature, for He seeks to lead their minds from a carnal and earthly kingdom to the reign of the Holy Spirit." (C. C. Cary, "Sec. Com., p. 92.) This comment is wide of the mark. The Master did not so much as hint that the kingdom should never be restored to Israel. He simply hid the time of His coming and kingdom from them as He

had always done before. "It is not for you to know the *times* or the *seasons*"—simply this and nothing more. He does not charge them with folly in the question, or in any wise deny that the kingdom will be set up, but bids them to seek in his absence to be baptized and filled with the Holy Ghost, and in this power to bear testimony for Him. It is simply the equivalent of His other saying, "Of that day and hour knoweth no man." One had as well argue from this last saying of the Christ that He will never come again, as to contend from Acts 1:7 that He will never restore the kingdom to Israel. To deny the restoration of God's ancient people to their land and Christ's reign over them as David's heir would be a direct contradiction of the prophets. (See Hosea 3:4, 5; Ezekiel 36:19-38 and chapter 37 entire; also Jeremiah 23:3-8, and 31:24-40.) The kingdom shall indeed be restored to Israel! But neither the day nor the hour is revealed.

Another favorite resort of the brethren of the Post-Millennial school is Jno. 18:36. "My kingdom is not of this world." From this they try to prove that our Lord will never reign in person over this earth. But such interpretation is far-fetched. The Greek word rendered "of" is "*ek*," and is most commonly rendered *from*, or *out of*. The simple meaning is, that our Lord's kingdom is not earth-born, it has heavenly rather than earthly origin. It is from above, and partakes of the spirit and character of the upper world. But by this He could never have meant to convey the idea that

His kingdom should not cover the earth and extend over its nations and peoples, for this is plainly taught in many of the prophecies. He "shall be king over all the earth," and "shall have dominion from sea to sea," even "under the whole heaven." These are the plain words of the prophets.

Another favorite text of our opponents is Luke 17:20,21. "The kingdom of God cometh not with observation," "for behold the kingdom of God is within you." The Master simply declared that the kingdom was not as yet visible, cometh not now, at the time when He was speaking, "with observation." Indeed, Rotherham renders it, "cometh not with narrow-watchings," that is, slowly, gradually, to be inspected by the curious and critical. But in the day of His glory He will shine forth like the sun in His brightness, or as the lightning that flasheth athwart the heavens from east to west. (Matt. 24:27.) No man can narrowly watch and critically discern the lightning. It is too quick for him. So with the coming kingdom. Jesus said at one time that there were some standing present who should not taste of death till they had SEEN Him coming *in His kingdom*. (Matt. 16:27,28.) This was fulfilled in the transfiguration, which is described in the verses following. Peter, pointing to this same vision in the Holy Mount, declared that they had not followed cunningly devised fables in making known to the people "the power and coming of our Lord Jesus," but "were eye-witnesses of His majesty." Now, it is manifest

that in this instance the kingdom came with observation.

We are now in the devil's age (2 Cor. 4:4), the day of his power and glory. But Jesus spoke of another time, as follows:

"For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day." (Luke 17:24.)

"In His day!" Wonderful will be the time! Great will be the glory when the dominion of Satan is overthrown and Christ is here in visible and matchless glory. No longer will it then be said the kingdom of God cometh not with observation.

"But," says one, "the kingdom is within you." Please observe, reader, this language was spoken to the Pharisees. Are we to understand that the royal reign was already accomplished *in them*, that the spiritual kingdom was in those quibbling, deriding Pharisees? Certainly not. What did the Master mean? Simply, as the passage is often rendered, "the kingdom is among you." So Rotherham. The Interlinear New Testament renders, "In the midst of you." Where the King is, there is the kingdom, Christ is king, and He was then among them, in their midst. When he returns in princely glory, the kingdom will again be among us, in our midst, over us.

Having swept the most common objections and strongholds of our critics from the field, we challenge any one to produce one single scripture which asserts that the reign of Christ is confined

to heaven, or that His throne belongs only to the heavens! He is now sitting with His Father in His throne. He promises the overcomer, however, a place on His own throne in the crowning day. "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on His throne." (Rev. 3:21.) This clearly draws a distinction between the throne of the Father, upon which the Son is now seated, and the throne of His own glory, to be occupied by Him and His faithful in the day of His coming. So Jesus said, "When the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." From this it is plain that Jesus will not occupy His own throne until the Judgment, which is yet future. But at that time, "*when*" He shall sit upon the throne of His glory, His faithful disciples shall also be enthroned.

THE KINGDOM ON EARTH—POSITIVE PROOFS.

That the kingdom of our Lord in His glory shall be upon the earth, and not simply in the heavens, as many contend, is clearly shown by the following nine lines of scriptural argument:

1. "Thy kingdom come." (Matt. 6:10.) There is a great difference between that which comes and that which goes. In our daily prayer we ask that His kingdom may *come*. We are certainly on earth. When the kingdom of our Saviour *comes*, it also will be on earth. The wording of this prayer is His own, which guarantees its fulfillment; in

due course of time the kingdom shall "come" to earth.

2. The saints are to judge the earth. (1 Cor. 6:2.) No judgment is committed unto the saints till Christ shall be seated on His throne. This is not the day of their judgment, but of their humiliation. They cannot judge the earth before the Lord Himself is ready for His work. When He judges, they shall judge with Him. As the judgment is yet future, so the throne, and consequently the kingdom, are yet future. But in the time appointed they shall judge—not the heavens, but the earth.

3. Saints shall reign *with Him*. In Revelation 20:4 we have a picture of the saints in resurrection power and glory and are told they shall reign "with Him." Again, in chapter 5:10, the blood-washed declare, "We shall reign on earth." Now, some of our Post-Millennial brethren have tried to overthrow the force of this argument by saying these are different passages. Very well; suppose they are. A careful reading of the two scriptures will give us this logical conclusion: "They shall reign" *with Him*. Such is our major premise. They shall "reign on the earth." Here is our minor premise. The conclusion is inevitable: They reign on the earth; He reigns where they reign, for they reign with Him, therefore He, "with them," shall reign "on the earth." Now, what becomes of the argument that the kingdom is only in heaven, that it is not an earthly kingdom? It certainly is not earthly in its origin, not worldly in its spirit, but its field is the world, and its spirit that of the heavens. He

with His risen saints shall reign in the spirit of the heavens over the nations of the earth.

4. Martyrs shall reign. Those whom John saw placed upon thrones, to whom judgment was given, and who reign with Christ during the thousand years, are martyrs, and such as received not the mark of the beast. (Rev. 20:4.) Again, he had a vision of the elders before the throne, and they praised God and the Lamb and sang the new song, telling of their redemption by the blood of the Lamb out of all the nations, and there before the throne and with the approval of God and the angels they declared "We shall reign on the earth." (Rev. 5:9,10.) Who were they? They were the spirits of just men made perfect. They did not say we shall reign in heaven, but rather, we shall reign on the earth. They did not say the gospel will progress till men are all saved as we were, and till those like us, those with martyr spirits, shall reign, but they rather looked forward and declared "*we*" shall reign. They never spoke of having reigned in other days when, through the good Spirit, they gained victories over self and sin; but looking forward these holy spirits said we "shall"—future tense—reign on the earth. The seer got a vision of their resurrection and enthronement later, and declared that those martyrs "lived again" and reigned with Christ a thousand years. If they are reigning to-day it is in a disembodied condition, for the resurrection is not till Jesus comes. (1 Cor. 15:23; 1 Thess. 4:16,17.) It is when He comes that the twelve apostles sit on thrones judging. If they

reign now, before the resurrection, it lands us in the worst form of spiritism, and it indicates very small results in the reign, for we certainly see very little of kingly power displayed in behalf of righteousness. So it is after His coming that they "live again," and it is then that they reign "on the earth."

5. The saints, the meek, are to inherit the earth. (Matt. 5:5.) The Master does not say they have inherited it, or they do now inherit it, but they "*shall* inherit" it. This is a promise, and it will find its fulfillment in due time. Daniel tells us in his account of the vision, "The time came that the saints possessed the kingdom." But this was not till "the Ancient of days came," then the "judgment was given to the saints," and they took the kingdom. (Dan. 7:21,22.)

6. Daniel describes the rise and progress of four great world empires. He declares that they shall be superseded by a fifth, which "the God of heaven *shall*—not has—set up." He informs us that it shall smash and sweep utterly from the field all these previous empires, and shall occupy the ground upon which they have held sway. But they were on the earth. This kingdom, therefore, which supersedes them will be on the earth. (Dan. 2d and 7th chapters.)

7. Nations, languages and peoples. We read in many Scriptures, notably Dan. 7:14, that the divine dominion shall extend, when Jesus comes in the clouds, over "peoples, nations and languages." Now these are manifestly used to describe the con-

dition of things on earth and not in heaven. Surely the sanctified hosts in the New Jerusalem are not divided into languages, tribes, nations, etc. In fact, there was but one language on earth, until the impious Babel-builders, defying God, found themselves utterly routed by the confusion of their speech. Since the divine kingdom is to take possession of all languages, and earth is the theater of varied speech, perhaps the only field of many languages, the conclusion is that the kingdom shall be here.

8. Under the heavens. (Dan. 7:27.)

Now that which is "under the heaven" must be on the earth. It cannot be said that this kingdom is located in the heaven, without contradicting the Scripture before us, which places it "under" rather than "in." There is greatness in this kingdom, and it is in the possession of the saints, and it is "under the heaven," hence on the earth.

9. King over all the earth. (Zech. 14:9.)

We would like to have the reader study this chapter from the prophet carefully, especially the first eleven verses. (a) The great tribulation is inaugurated by the gathering of armies against Jerusalem. (Verses 1, 2.) (b) The Lord then fights the nations as they fought Jerusalem, thus enlarging the field of the great tribulation. (v. 3.) (c) His feet stand then upon the Mt. of Olives, which splits from east to west, leaving a great valley. (vs. 4, 5.) This same earthquake is depicted in the 11th of Revelation. (d) The saints appear with the Lord, as so frequently mentioned

in the New Testament Scriptures. "The Lord my God shall come, and all the saints with thee." (v. 5.) (See Judges 14:15.) (e) Living waters go forth from Jerusalem. (v. 8.) If this be taken literally, the arid land becomes well watered by the opening of a subterranean fountain by the great earthquake. If considered spiritually it represents a marvelous spread of gospel light and truth. No doubt it involves both ideas. (f) The day of the Lord is one of peculiar atmospheric conditions. It has neither the darkness of the night nor the light of the day. (v. 7.) (g) Then we have the remarkable declaration that the Lord becomes king; where? in the heavens, as our Post-Millennial friends wish us to believe? Nay, but on earth. (v. 9.) This passage is a death-blow to Post-Millennialism. They tell us of a spiritual reign of Christ on earth through gospel agencies only, before the visible coming of Christ in the clouds. But it is after He comes with all His saints that this kingship, "over all the earth," is announced. (h) What next? Do we find, as some would have us believe, an end of all things at this juncture? Let the prophet answer. If his word is inspired, it shall be final. He speaks of "the land," of "Jerusalem," and says, "It shall be lifted up and inhabited in her place from Benjamin's gate unto the place of the first gate . . . and men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited." (vs. 10, 11.) Post-Millennialists would have us believe that no one shall be saved after our Lord's return. They are also very insistent that

the world shall be wiped out and all its affairs wound up after this coming in the clouds with the saints. How different the prophet of God from the Post-Millennialists. He beholds an inhabited Jerusalem and a world under the dominion of the personal Christ, whose feet stand on the well-known and definitely-located mountain—not in the far-away, dreamy realms of unmeasured space, but on the solid mountain crest, the Mt. of Olives, which is “east of Jerusalem.” It is evident Zechariah was no Post-Millennialist. His God is my God, his teaching authoritative in my creed.

IN CONCLUSION.

As a kind of summary of this subject we wish to present the following lines of contrast between the church in its most spiritual sense, the kingdom as it now is, as represented by the reign of Christ in the hearts of men, and the kingdom as it shall be, after the coming of the Lord.

1. The church is a little flock, persecuted and trodden down by its foes. (John 16:1–3.) But the kingdom shall crush its foes, sweep all opposition from the field and fill the earth. (Dan. 2:44.)

2. Flesh and blood constitute the church, for it is a human organization, and adapted to the present conditions. But it cannot inherit the kingdom. (1 Cor. 15:50.)

3. The church runs low, having a Laodicean termination. The last of the seven churches of Asia is the most unsatisfactory of them all. (Rev.

3:15, 16.) But the kingdom has no such ebbs. It is to be grand and glorious at every stage.

4. The kingdom is uniform, being perfectly united; but the church is split into a thousand sects, and is often characterized by wrangling and dissension.

5. Tribulation precedes the establishment of the kingdom. (Matt. 24:29, 30.) But if the church was inaugurated with Abraham, or even with Pentecost, it had no such beginning. Even if the destruction of Jerusalem was the great tribulation, it did not occur till thirty-seven years after Pentecost.

6. In its spiritual sense, Christians only constitute the church. As the body of Christ, it is composed of real believers, who know and love God. But it is to such as these that the kingdom is given. "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which *He hath promised* to them that love Him? (James 2:5.) They are already rich in faith, but the kingdom is not yet entered, simply "promised" to them.

7. The apostles were in the church in the days of Jesus. Christ said He had manifested the Father's name to them. (John 17:6.) But the kingdom was promised to them in the coming, the regeneration, time. (Matt. 19:28.)

8. We take the "fruit of the vine" now (not a fermented wine, but the pure juice of the grape) in the church, but will drink it new with Jesus in the kingdom. (Mark 14:25.)

9. The church has already come, it is here. But we are yet praying, "Thy kingdom come."

10. "Church" and "kingdom" are not interchangeable terms in Bible usage, as we have fully shown.

11. The kingdom is the reward for faithfulness, but only those who are in the church are faithful. (Rev. 2:26,27.) Hence, they will receive the kingdom in the day of rewards.

12. It is to those who are in the church that the promise is made of an abundant entrance (yet future) which shall be ministered unto them, "into the everlasting kingdom." (2 Pet. 1:11.)

13. The apostles looked forward to the kingdom, even when they were in the church. (Acts 1:6,7.)

14. It is after the return of Christ that He builds the Davidic throne, upon which He shall sit and reign in the kingdom. (Acts 15:14-17.)

15. It is after the termination of the church age that the voices in heaven cry, "Now is come the kingdom," etc. (Rev. 11:15 and 12:10.)

16. In the kingdom the saints will judge. (1 Cor. 6:2.) But in the church age they are judged. (Jno. 12:42 and 16:2.)

17. Christ will be on *His own throne* in the kingdom. (Matt. 25:31.) At present He is on *the Father's throne*. (Rev. 3:21.)

18. The blood-washed, martyr saints point to the future, saying, "We *shall* reign on the earth." (Rev. 5:10.) This is fulfilled after the coming of Christ and the binding of Satan. (Rev. 19:11 and 20:4.)

19. When Jesus comes, and the nations are gath-

ered before Him, He bids His faithful and true ones enter upon their inheritance in the kingdom prepared for them. (Matt. 25:34.)

20. Now is the time in which the faithful suffer, but those who endure for Him shall reign with Him. (2 Tim. 2:12.)

21. This is the day for enduring hardness and fighting the good fight of faith. (2 Tim. 2:3 and 4:7.) But those who win the fight shall wear the crown "in that day." (2 Tim. 4:8.)

22. At present the Lord's flock is little (Luke 12:32), and to be fed by the Lord's under shepherds. But those who are faithful shall eat in that day of the hidden manna at the Lord's table, and receive a crown of glory from the Chief Shepherd, when He "shall appear." (Rev. 2:17; 1 Pet. 5:4.)

23. In Nebuchadnezzar's dream, the worldly kingdoms all run their full race, even to the toe-stage, before the Lord sets up His kingdom. But then it smites the image, grinds it to dust, fills the whole earth and continues forever. (Dan. 2:34-44.)

24. It is after the tribulation times, in which the Lord punishes "the host of the high ones," that His Judgments end in triumph, and so we read that He "shall reign in Mt. Zion and in Jerusalem gloriously." (Isa. 24:21-23.) For a terrific picture of the great tribulation, read the entire chapter.

Let all the children of God walk humbly and faithfully; let them serve diligently and live holily that they may share in the glories of the coming kingdom.

CHAPTER V.

Times of the Gentiles.

What is the meaning of this expression, "The times of the Gentiles"? It is used in a number of places in the New Testament. Jesus tells us that "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Paul speaks of it, saying that "blindness in part is happened to Jerusalem until the fullness of the Gentiles be come in." (Rom. 11:25.) The Seer of Patmos was instructed to not measure the court of the temple, "for it is given unto the Gentiles, and the Holy City shall they tread under foot, forty and two months." (Rev. 11:1-5.) Whatever this times of the Gentiles may mean, we readily discern that it involves two things. (a) Rulership, or Governmental pre-eminence, and (b) Special gospel privileges. We observe:

1. God originally chose Israel as a peculiar nation unto Himself, that they should be a people separate from other nations, and that they should be characterized by holiness. He said, "Ye shall be unto me a kingdom of priests, an holy nation." (Ex. 19:5,6.) "Thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." (Deut. 7:6

and 14:2.) Now we know that Israel was a kingdom; God recognized it as such. We read, "The kingdom is the Lord's." (Psa. 22:27,28.) To David He said, "I will establish thy kingdom; I will establish thy throne forever." (1 Chron. 17:11,12.) Israel was never termed a church, but always a kingdom. When the Gentiles wished the sacred privileges of Israel, they only obtained them by becoming proselytes.

2. "The times of the Gentiles" is a New Testament term. It does not occur in the Old Testament. Where it is used in the New Testament no comment or explanation of the term appears. It was always treated as a recognized fact. It was a period that seemed to be already in process, and fully understood by New Testament speakers and writers.

3. Its characteristics. (a) The expression, "times of the Gentiles," carries with it the thought of dominion, of rulership. It is a recognition of the fact that the kingdom is taken from Israel, and that they are under the dominion and authority of the uncircumcised nations, whom they detested, and whose sovereignty they bitterly hated. (b) It is also a period of oppression. The Master said, Jerusalem shall be trodden down of the Gentiles, till their times shall be fulfilled. It implies a spirit of injustice toward Israel on the part of the nations, which God tolerates because of the sins of His ancient people. Because of their transgressions, the Jews have been driven out through all the earth, perishing with famine, pestilence and

war. (Ezek. 5:12-15.) The kingdom which had belonged to Israel was rent from them by the hand of God. He said, "Remove the diadem, take off the crown," and at once added, "I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is, and I will give it Him." (Ezek. 21:26,27.) The Lord also foretold by the prophet that Israel should abide many days without a king. (Hos. 3:4.) The times of the Gentiles, therefore, are to be understood in the light of this wrenching of the crown and taking of the kingdom from the children of Israel. The reader will observe, that the crown is to be restored, the kingdom reinstated, when He shall come, "whose right it is." Hosea tells us that Israel shall return, and "seek the Lord their God, and David their King." We are, therefore, bound to recognize the fact, that what is called the times of the Gentiles has reference to the dominion of the world being given into their hands, but that it is only for a limited time. The limit of this period, however, is the return of Christ, the heir to the throne of David, the "King of the Jews." (Luke 23:38.) It is when He returns that the tabernacle of David is built up again. (Acts 15:16.) The restoration of the Jews, therefore, involves, not only their return to the land of Palestine, but their reinstatement in their kingdom. (Acts 1:6,7.) And their consequent sovereignty of the world will result under the beneficent reign of the Son of David. In Zechariah we read, "The Lord shall yet comfort Zion, and shall yet choose Jerusalem," and again, "The

Lord shall inherit Judah his portion in the Holy Land, and shall choose Jerusalem again." (Zech. 1:17; 2:12.) Isaiah says, "The Lord will have mercy on Jacob, and will yet choose Israel and set them in their own land." (Isa. 14:1.) To "choose Jerusalem again," indicates its rejection and subsequent restoration, and its rejection implies the entrance of the Gentiles upon their heritage. All this forces upon us the conviction that the term, "times of the Gentiles," has special reference to their sovereignty of the world, through God's rejection of Israel. (c) Their enthronement implies the degradation and servitude of Israel, and this explains why Jerusalem is "trodden down of the Gentiles." Now, we know that Gentile rule means godless rule, and so it has ever been. Wickedness is enthroned, and shall continue to be till the end of Gentile dominion. (d) Israel under her kings proved unworthy of the government. Consequently, they cannot be restored, under former conditions. Through their forfeiture of the kingdom, and its perversion by the Gentiles, it is clear that the rulership of earth must change hands before righteousness can fill the world. This it shall do at the coming of Christ, which is clearly the limit of the Gentile times. It is at the culmination of this period, which goes out in fearful tribulation, having been previously characterized by supreme folly, and enthroned wickedness, that the Son of man is seen coming in the clouds, and the dejected disciples are bidden, "Look up," for "the kingdom of God is nigh at hand." (Luke 21:27-31.)

4. Its origin. When did the times of the Gentiles begin? Not in the days of Christ, for they were then recognized as already in authority; "the times" were theirs. This period had its beginning under Nebuchadnezzar, who carried Jehoiakim king of Judah to Babylon, about 606 B. C. To this mighty monarch was granted the vision of the great image which depicted the governments of the world down to the time of the Lord's coming. This image represented rulership, and plainly began with Nebuchadnezzar, the head of gold, following with the Medo-Persian, the Macedonian and the Roman empires, terminating in the ten kingdoms, represented by the toes of the image. Herein we find the meaning of the times of the Gentiles. Gentile dominion runs its course, to be supplanted by the stone kingdom, which the God of heaven shall set up, and which shall never be destroyed. And this is the kingdom which Jesus said should be "nigh at hand," when they should "see the Son of man coming in the clouds of heaven." Then it is that God "chooses Jerusalem again," and that the Jews return and seek David, their king. (Zech. 2:12; Hos. 3:4,5.)

5. Its end. From the preceding remarks, we see that the times of the Gentiles shall continue till the coming of Christ. Consequently, the kingdom of the Lord cannot be set up and established till Gentile dominion terminates. But after the end of the Gentile times, the kingdom will be restored to Israel, and its throne occupied by the Son of David. Jesus said to the Jews, "Your house is left unto

you desolate, for I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." (Matt. 23:38,39.) We have witnessed the desolations of Zion, the world has seen Jerusalem in ruins, and Palestine rejected. But already the figtree is beginning to blossom. The long winter's night is passing away, and the spring-tide of hope is bursting over Judea. There are 50,000 Jews in Jerusalem, which is more than at any time since the city's destruction by the Roman armies. The Gentile times are nearing an end.

6. Spiritual privileges. The church period is an interregnum in the kingdom. It was nowhere specifically set forth in the prophets. It is the election of grace from Jew and Gentile, but blindness in part is on Israel during the church age. (Rom. 11.) But in due time, "the Deliverer shall come out of Zion, and shall turn away ungodliness from Jacob." The Jews, being broken off from their own olive tree thro unbelief, the gospel of free grace is preached in its fullness to the Gentiles. If Jews are saved, they must now become "converts" as the Gentiles were once "proselytes." When the kingdom is restored, the church as the bride of the Lamb will reign with Him and law and grace will combine to save the nations, and to redeem the world. (Acts 15:17.)

There is a remarkable feature connected with the history of Nebuchadnezzar, as the head of Gentile dominion. We remember that he had an insane spell that lasted for seven years. (Dan. 4.) After

this, his reason returned and his dominion was restored. Is it possible, as many commentators think, that his season of madness, which lasted for seven years, portrays the condition of the world under Gentile supremacy? There could scarcely be a more fitting figure of the governments of the world, than that of an insane monarch, running with the wild beasts. After the great king was restored to his reason he recognized the dominion as the Lord's. (Dan. 4:34.) So will the Gentile rulers do when their crazy times are fulfilled and the Lord becomes king of all the world. If we take the year for a day method of interpretation, and calculate by calendar time, which has 360 days to the year, his seven years of lunacy would represent a period of 7 times 360, which equals 2520 years as the measure of Gentile times. The overthrow of Jerusalem according to the common chronology was 606 B.C. The vision of the great image was in the year 603 B.C. If there is anything in this method of estimating, we are at present in from 11 to 14 years of the end of the Gentile times. But of course this is altogether uncertain for several reasons. (a) The year-day theory may not, as a method of interpretation, hold good. (b) Even if it is a correct method, solar time might be used instead of calendar, which would make a difference of 35 years, lengthening the period by that much. (c) Our chronology is not inspired, and hence our dates may not be strictly correct. We do not therefore set any great store by this method of interpretation. It is yet true that "of that day and hour,

knoweth no man." But we may not be hurt by considering these things. The signs in the East are propitious, the Turkish government is going to pieces, the rainfall is greatly increasing in Palestine and the population rapidly augmenting, railroads are being built, towns are springing up, the Jews from the nations of the earth are turning longing eyes in the direction of their homeland, students of prophecy are arousing to the study of this question, and hungry-hearted saints are crying on bended knee for the end of the long, dark night of wickedness and the dawning of a better day, when the golden glories of the celestial kingdom shall flood the earth and sky and the King of saints shall rule the world.

There is an idea abroad, advanced by Prof. Totten and advocated by others, known as Anglo-Israelism. The advocates of this notion tell us that England and the United States, i.e., the Anglo-Saxon race, are the long-lost Ten Tribes of Israel, and that they are destined to rule the world. They point to their achievements, and to the extent of their colonial possessions, and argue that they are already beginning to take the kingdom. In the light of our remarks on the "Times of the Gentiles," we see that this theory is most likely a mistake. The Ten Tribes surely cannot be classed as Gentiles. They are Israelites. But these are Gentile times, in which Gentile sovereignty is assured; the dominion is theirs, and shall continue to be, to the end of this dispensation and the coming of the Lord. Israel is a crownless, kingless, homeless,

scattered people, and there is no hope for them, except in the return of our Christ, their Messiah. Do not let the reader therefore be carried away with the idea that the Ten Tribes of Israel are governing the world, or that they will be able to do so in this dispensation. Poor, despised, down-trodden Israel finds her only hope, her only prospect of advancement, of glory and power, in the descent of Him, who is indeed "the King of the Jews." For Israel's sake, for humanity's sake, let us reverently pray for the day of His appearing to dawn.

In the prophecy of Jeremiah (chap. 3:12-18), the Lord invites Israel to return from her backslidings, stating that, because of their transgressions, they have been scattered among strangers, but insisting that He loves them tenderly, even declaring, "I am married unto you." As a consequence, He promises to gather them, "one of a city, and two of a family," and bring them to Zion. Furthermore, He pledges to give them pastors according to His own heart, and that under the nurture of such pastors, they shall be multiplied and "increased in the land." Their sorrows will be turned to joy and their weeping to laughter. To show the kingly honor and glory that shall be conferred upon them, and how the Lord will reign over them, and thro them over the nations, He declares, "At that time they shall call Jerusalem the throne of the Lord; and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem. What will be the result? As a matter of course, the nation shall be saved. He says, "Neither shall they walk

any more after the imagination of their evil heart." As a consequence, Judah and Israel shall again be united, "In those days shall the house of Judah walk with the house of Israel." But this does not occur during the Gentile times, for they shall tread Jerusalem down throughout the whole dispensation, until the return of Jesus, the King of the Jews. It is in His day, that "Judah shall be saved and Israel shall dwell safely." For to them, as to us, He is "THE LORD OUR RIGHTEOUSNESS."—Jer. 23:6.

CHAPTER VI.

A Study of the Millennium.

This is an important branch of our investigations. Much depends upon a correct view of the one thousand years. (Rev. 20:1-6.) There are those who limit the reign of Christ on earth to this period. A beautiful song has been composed, and is extensively sung, the burden of which is that "Christ shall reign a thousand years." This is true—and a gracious truth it is. It has its scheme in God's plan of the ages. But it is not His perfect or complete reign on earth. A careful investigation of the Scriptures will reveal the fact that the kingdom of Christ shall never pass away. (Dan. 7:14-18.) "He shall reign over the house of Jacob forever and of His kingdom there shall be no end." (Luke 1:33.) Scores of similar passages could be furnished from the pages of Holy Writ. What is the place and the province of the Millennium in the Divine scheme? That it does not come in the present dispensation we have proven in other pages. It is a distinct dispensation. The Millennium is not the perfect kingdom, but simply the vestibule of it. It is a transition state from the fallen and wicked world to the holy, happy, purified and sinless earth—a new Eden, less the tempter. That it is not the kingdom in its fullness we under-

take to show in this chapter. An excellent writer has said:

“The moral character of the Millennial, as well as the political and material conditions of the world in that period, have been generally understood by students of prophecy as presenting an almost perfect state of sinlessness, harmony and prosperity. It is a task possessing little of attractiveness or satisfaction to seek in the light of Scripture to show that in these respects our notions of the coming dispensation have been exaggerated, and the glory of the King correspondingly diminished. We have looked from our earth-prison and thought the outside light was heaven. We have paused to listen amid the groaning of creation and caught sounds of joy and liberty beyond that seemed to be those of perfect bliss. And this was natural. The heart found rest and soothing in the thought of a universal jubilee, an unruffled sea, an unbroken song of harmony, by contrast with its present gloom, and fondly believed that this was at once to come to pass. Yea, that it was even ‘at the doors.’ But in truth, the transition will not be so immediate or so complete. A better dispensation is at hand, no doubt, with vast changes and tremendous blessings in its lap, but the perfect state will not be yet.” (After *The Thousand Years*, pp. 29,30.)

Elsewhere we purpose dealing with the renewed earth and the eternal kingdom of our Lord, but let us for the present see somewhat of the lights and shades of the next era that shall dawn upon our world—the Millennial. It belongs to earth and

not to heaven; it belongs to time and not to eternity; it deals with mortals as well as immortals; it has much of sin, as well as a glorious progress of the truth and of holiness. These suggestions may astonish some of our readers, possibly many of them, but let us see what may be found in the Book of Divine Revelation on these phases of our subject. That it will be the best dispensation since the fall is conceded, perhaps, on all hands, among Pre-Millennialists and those of the opposite school. We shall glance at the benefits of the Millennium.

I. FROM A NEGATIVE STANDPOINT.

What of evils will the coming dispensation be free from that afflict our present age?

1. *We observe the absence of Satan.* He has been our most inveterate enemy, our most obstinate and powerful foe. It was he who deceived our progenitors in the garden of Eden. It is he who has misled our race, instigated its wars, corrupted its morals and spread disease and woe throughout its countless multitudes. Satan is God's chief rival and man's most destructive foe. His incarceration will be a great boon to the suffering sons of Adam. That he is to be bound and imprisoned for a thousand years, is not a matter of speculation, but of inspired revelation.

In the Apocalypse, after a description of the opening heavens and the riding forth of King Jesus, together with the casting of Anti-Christ and the false prophet into the lake of fire (chapter 19), we have the plain declaration that a mighty angel

comes down from heaven, seizes Satan, the dragon, the old serpent, and "casts him into the abyss and seals him up for a thousand years, that he may deceive the nations no more till the thousand years be fulfilled." Our Post-Millennial brethren are driven to dire straits when confronted with this passage. That it portrays the inauguration of a new reign on earth, and a new condition of things, is evident. If they admit the literalness of this prediction, their theory of the Millennium is at an end. Consequently, they have resorted to a system of spiritualizing this and kindred declarations of the prophets, by which they suppose the chaining of Satan to be simply an increase of gospel influence in the earth. That their position is untenable and absurd is evident from the following, among many reasons:

(a) The Seer does not describe an army of preachers going forth and meeting with great success, but a mighty angel descending from the skies. (b) The capture is not a picture of great revivals and the consequent conversion of many souls to Christ. If men were caught by the gospel, it would mean their freedom, rather than their imprisonment. But here the revelation is made of the actual capture, not of men, but of Satan, and his identity is clear from four Bible appellations which are given him. He is called "the devil," "the dragon," "the old serpent," and "Satan." Furthermore, he is "laid hold of." The Greek is "*ekratesen*." The same word is used in reference to the mob seizing our Saviour (Matt. 26:50), and

to the soldiers of Herod capturing John the Baptist when he was imprisoned. Just as John was seized, or "laid hold of," by the soldiers of Herod, and Jesus by the mob, so shall our arch-enemy be captured by the mighty angel. (c) Furthermore, he is imprisoned, and locked up under a seal, which shall not be broken for a thousand years. Let the reader observe the following five things. We have in this picture, (1) "an angel" from heaven; (2) "the dragon" from the deep; (3) his capture and binding; (4) his incarceration, i.e., his being cast into the abyss, and (5) a seal being placed upon him for a thousand years. Do you see anything in this picture that represents a gradual spread of the gospel? Does it portray a simple spiritual influence spreading among men? If so, language is meaningless, Revelation is an uncertain writing, and we had as well wipe out the Bible and quit.

(d) The prophet further reveals to us an army of saints; many of them had been martyrs for Jesus, none of them had received "the mark of the beast in their foreheads or in their hands." They are God's choice ones, who in times of wickedness and trouble have proven true, many of them sealing their testimony with their blood. They are such as had died, but lo, "they live" again. They are the subjects of the first resurrection, in contradistinction from those who, having been untrue to Christ, are left in their graves for a resurrection to Judgment at the end of the thousand years. (e) Not only are these saints and martyrs raised from the dead, but they are crowned (1 Pet. 5:4).

and placed upon thrones to reign with Him. (Matt. 19:28; Rev. 3:21.) Their sorrows are ended, the days of their humiliation are numbered, the crowning time has come, and those who have suffered for Him now reign with Him, who is their Saviour and Lord. Where do they reign? Some men answer, "In heaven." Folly! Where was the Anti-Christ's field of operation, he who had just been cast into the lake of fire? Was he in heaven? Of course not. Where was Satan before his imprisonment? Was his field of operation the city of God? Certainly not. Now, is it not evident from the study of the text and its context that these saints occupy the territory from which Satan and his confederates have been evicted? *Earth is the scene of all the conflicts in this book.* On its hills and in its valleys the armies of the contending factions have met, and now—let heaven and earth hear it!—the old enemy is cast out, and those who have suffered and died for Christ are raised with Him and crowned. Elsewhere, we hear them crying victoriously, "We shall reign on the earth." (Rev. 5:9,10.) Christ had promised that they should "inherit" it. (Matt. 5:5.) The Seer of Babylon had long since recorded the comforting words, "The time came that the saints possessed the kingdom." (Daniel 7:18.) To spiritualize away all these wondrous truths is inexcusable folly. It is a tampering with God's Word that should not be tolerated among the lovers of Sacred Writ.

So we see in the first glance at the Millennium that when it dawns a great thing happens. The

world is for once rid of its ancient foe, of its worst enemy, of its corrupter; his murders and rapine, his falsehoods and infernal machinations have burdened and cursed it through six thousand years of anguish and pain, but now, thank God! we find him cast out, and the saints who have fallen victims to his trickery are raised to thrones of power, of authority and dominion.

2. *Anti-Christ is overthrown.* "Anti" means against. Hence the Anti-Christ is one who is an opponent, a hater and traducer of Christ and His work. He is called, like Judas Iscariot, "the man of sin, the son of perdition." He is named elsewhere "the beast," and is found to be in close touch and deathless sympathy with the dragon, from whom he receives his power. (See Rev. 13; 2 Thess. 2.) He even receives the power and authority of the devil, until his word becomes law and the slain under his law are many. At present the Anti-Christ is the spirit of evil abroad in the world. It is, no doubt, ensconced in the apostate churches of Christendom, chiefly, doubtless, in Romanism. John said in his day that there were many Anti-Christ. (1 John 2:18.) But in the end this infernal power will head up in some great personage, who will be manifest as a mighty ruler among the nations of earth. He will, it seems, be an incomparable general, exceeding, no doubt, an Alexander, a Napoleon, or a Hannibal. As a king or emperor he rules with an iron hand—more terrible than a Nero, an Augustus Cæsar or a Domitian. No earthly power can withstand this mighty king,

this conquering general, but when the King of kings rides forth from His Father's throne, conquering and to conquer (Rev. 19:11-15), the Anti-Christ is destroyed "by the brightness of His appearing." (2 Thess. 2:8.) He is even captured and cast alive into the lake of fire. (Rev. 19:20.)

Will it not be a wonderful victory for God's saints, a great triumph for His truth and His kingdom in the earth, to have the world rid of the corrupting and awful presence of Satan himself, and of the beast, his chief ally? But this is pledged us in connection with the Millennial reign of our Lord.

Those who portray a Millennium brought about by existing agencies alone come far short of the revealed Word of God. No mere preaching can bind Satan and shut him up in the pit, or consume the man of sin, but these things are pledged us in Holy Writ as sure facts, and they are to take place before the personal reign of Jesus as "the Son of man" on earth. It will be a great advantage, and one that should undoubtedly be appreciated by such as have to contend with these infernal powers of wickedness and death.

3. *Corrupt law-makers and wicked rulers are set aside.* We are told in the book of Revelation that God shall "destroy them which destroy the earth." (Rev. 11:18.) It might be rendered that He shall bring to corruption those who corrupt the earth. We know that wicked rulers and perverse law-makers have been a menace to truth, a hindrance to the gospel, a source of boundless evil through all the ages of our suffering, fallen race. "Right-

ousness exalteth a nation, but sin is a reproach to any people." (Prov. 14:34.) "When the wicked beareth rule, the people mourn." (Prov. 29:2.) When God would save Abraham and make a great people of him, he led him forth from his father's family. When He would establish the children of Israel in the land of Canaan He segregated them. He drew the lines between them and the surrounding nations, and gave them just laws and righteous rulers. Only think of the vast difference in the moral conditions of a people when ruled by a Moses, a Joshua, a David or a Samuel on the one hand, or by an apostate Saul, a wicked Ahab or a debauched Jezebel on the other. Reader, have you ever noticed how frequently it is said of Jereboam that "he made Israel to sin"? It occurs often in the Bible. (1 Kings 15:30-34, etc.) The same is said of Manasseh. (2 Ki. 21:9-11.) Purity on the throne and in the halls of legislation tends strongly to individual and national uprightness. But corruption in the halls of legislation and in the Executive Mansion or on the throne tends rapidly to national deterioration and general decay. During the Millennium Christ will be King over all the earth. (Zech. 14:9.) His saints shall rule the cities (Luke 19:15-20), and judge the earth. (1 Cor. 6:2.) Jesus Himself shall be King, while His saints shall be the princes who administer His laws and execute His judgments. (Isa. 32:1.)

How important all this is! Does it not frequently happen that a Governor's misconduct, a President's immorality or a Mayor's debauchery spreads

drunkenness and revelling throughout a city, a state or even a nation? Men copy their rulers' doings, and ape the immoralities of their great ones; so that exalted wickedness eventuates in widespread debauchery and criminality.

Who that has considered our economic conditions and difficulties but that has longed for godly legislators and Spirit-filled executives! Many of the laws on our statute books favor gambling, authorize that sum of villainies, the licensed liquor traffic, encourage Sabbath desecration and sometimes wink at dens of infamy, thus pandering to vice and immorality. When Jesus becomes earth's Sovereign, and His saints administer the affairs of nations under His benign direction, there will be no liquor traffic, no gambling dens, no licensed vices, or open and public transgressions. Every law will emanate from the Divine mind, while every act of administration will be under His own direction. The kings will bow before Him, and every officer will attend to His just behests. (Psa. 72:10,11.)

Look at our own country, with its two hundred and forty thousand saloons. D. L. Colvin, President of the Inter-Collegiate Prohibition Association, quotes D. L. Moody as saying, that among the many drunkards converted in his evangelistic labors, scarcely one-tenth remained true. Why? The infernal liquor traffic had set its open door in their pathway, and they fell. The same gentleman is responsible for the statement that in the year 1902, there were 68,000 arrests in the State of

Massachusetts for drunkenness alone, an average of one in forty to the entire population of the State. When Jesus comes and reigns in Millennial glory, there will be no saloons to undo and destroy the work of evangelism. There are 800,000 or more employes of our railroads and the United States mail service, we mean postal clerks running on trains. A large proportion of this vast army of men are required to labor on the Sabbath, a positive violation of God's commandment, or forfeit their position, lose their salary, and, humanly speaking, subject themselves and their families to want. But there will be no Sunday trains or mails or newspapers in the Millennium. Then no preacher will disgrace his calling by patronizing these evils, for the preachers will be saved and the evils abolished. The Psalmist declares concerning this glorious period, "In His days the righteous shall flourish, and shall delight themselves in the abundance of peace." (Psa. 72:7.) Even now, of course, we have many righteous laws, and many noble, godly rulers. But how often their work is counteracted by their associates or successors in office. There will be none of this mixing of the good and evil in the Millennial legislative and executive departments. "The kingdom shall not be left to other people." (Dan. 2:44.) "The saints shall judge the world."

4. *Wars shall end.* Ever since Cain brutally murdered his brother the world has suffered from wars. There has been no century, perhaps, since the first pair forfeited the Edenic home that war has not

raged in some parts of the earth. Justify it as we may, extenuate its brutalities the best we can, war is still a cruel, bloody, devilish sort of thing. Reader, did you ever see or picture in your mind two armies of 100,000 men facing each other in deadly combat? Men are shot down by their fellow-men whom they never met before; limbs are torn off, brains are scattered, bodies are severed in two, blood pours forth like a river, groans and shrieks arise that would rend any heart not of stone, while thousands are carted away to be buried, many in unmarked, unfinished and unfurnished graves. The whole thing seems to be infernal in its origin and spirit, and usually in all its tendencies. General Grant is quoted as saying, "I hate war." "War is the business of barbarians," is a terse saying attributed to Napoleon. Wellington is credited with the remark, "Men who have nice notions of religion have no business as soldiers." "All the devil there is in men comes out in war," says Hooker. "War is all hell," said General Sherman. One has suggested that every army should bear aloft the banner, "We are our nation's appointed murderers."

I should like to secure statistics, as nearly correct as could be compiled, showing the number of people who have been killed in the wars of the ages. The figures would astonish men. Millions upon millions have been rushed suddenly to Judgment, or, through slow death, occasioned by fearful wounds, have gone trembling into eternity, murdered by their fellowmen on the field of bat-

tle. Some carry empty sleeves, or limbless pantaloons, for weary years. Mothers weep over the mutilation or death of their sons, wives for their husbands mourn, children sigh and weep, while baby cries for the return of the father who never comes again; bright-faced girls, amid commingled laughter and tears, bid their lovers adieu, to see them again no more; sorrow and want, anguish and desolation, broken family circles and impoverished homes, represent but a part of war's fearful and hellish doings. Who can tell the whole gory tale? War is certainly one of Satan's masterpieces. Army life breeds immoralities. It begets drunkenness, laziness and debauchery; it inflames lust, hatred and violence. It demoralizes manhood, beggars womanhood and orphans childhood. The sighs that have resulted from war's murderous doings, if they could be concentrated, would create a cyclone, whose desolations would spread wreck and ruin for miles upon miles.

Shall war never end? Not in this dispensation. Our Post-Millennial brethren may descant in their most optimistic vein and to their heart's satisfaction on "the triumphs of the gospel of peace." They may point to the suggestions of the Czar and glory over the organization of the Hague tribunal. I shall rejoice with them in every triumph of truth, in every victory of peace. Still, however much they all may prate about the spread of the gospel, the progress of inventions and the end of wars, their breath will be wasted. The prophetic word is on record, show-

ing the continuance of wars to the end. Christ has spoken concerning this dispensation in no uncertain sound, "Nation shall rise against nation, there shall be wars and rumors of wars." The book of Revelation, which deals with the present period, and especially with the time of its end, abounds in figures of war and desolation. Zechariah, in his prophecy, shows the nations gathered against Jerusalem for battle, as the beginning of the world-wide tribulation, which is the last event preceding the return of Christ in the clouds. (Zech. 14:1-5.) Israel's prophets have pictured the lengthening centuries, the past, present and future, of all earth's history. But in no instance have they portrayed a Millennium of world-wide peace, prior to the return of the conquering King. Jesus tells of the desolations of Jerusalem and says that her oppressions will not cease till the end of this age. (Luke 21:24.) I hate war. Few, if any, rejoice more than I at every indication of the spirit of peace and conciliation among the nations. Of course, in some instances, righteousness will prevail, arbitration will take the place of conflict, nations will play the man, rather than the brute, but this cannot, will not, become anything like universal, or result in world-wide peace, till the Prince of peace, once rejected and crucified on this earth, returns as its rightful Sovereign and victorious Lord. Then will be fulfilled the beautiful prediction of the evangelical prophet:

“And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

“And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

“And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.” (Isa. 2:2-4.)

When is this to be fulfilled? “In the last days.” It will come upon the world in a time when “Their land is full of silver and gold;” “their land also is full of idols; they worship the work of their own hands.” And this is “the day of the Lord of Hosts.” It is the time when “the lofty looks of man shall be humbled;” “and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day.” When is this? It is when men tremble “for fear of the Lord, and for the glory of His majesty, when he ariseth to shake terribly the earth.” It will be “the day of the Lord’s judgments.” These extracts taken from this same chapter show that the prophecy is not fulfilled until the Lord comes in His majesty and glory. It is the day of His return, of the subjugation of his enemies and the inauguration of His world-embracing empire. When He is King of every land, when His sceptre sways the nations of the earth without a rival, then bloody wars shall

cease, and not until then. Earth does not reach this period by gradual process, as the spread of the gospel, but by crises, by His coming to judgment, for it is then that He overthrows men's idols and reigns.

But what else results from His reign? The picture is full of encouragement. He judges among the nations, rebukes the people for their transgressions, and, under His direction, they beat their bloody swords into shining plow-shares and their murderous spears into pruning-hooks—or scythes—for harvests of plenty and peace. Then men gather at the house of God, walk in His paths, learn of His ways, and recognize the authority of His laws.

That this is not before our Lord's return and personally - inaugurated Millennium is further shown by two facts in our text, (1) We learn the extent of this dominion of peace. "Neither shall they learn war any more." It is not simply for a thousand years, but forever. The Millennium shall merge into the everlasting reign of righteousness. Of course, there will be a revolt against the government of Christ, when Satan is released from his imprisonment, but it shall end in the utter overthrow and destruction of his entire army by fire from heaven, while the Divine kingdom continues. (Rev. 20:7-10.) (2) Restoration of the Jews. In Micah the same passage as that we have been studying from Isaiah occurs. Here we have a picture of the re-gathering of Israel. God says, "I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall

reign over them in Mt. Zion from henceforth even forever. . . . The kingdom shall come to the daughter of Jerusalem." (Mic. 4:6-8.) Now, we know that the gathering of the Jews is not till the return of Jesus. (See Ezek. 36th and 37th chapters; Acts 15:14-17; Rom. 11:12-26.) Happy will be the day when this long-suffering, sin-cursed earth shall receive and crown her King, when, through His glorious majesty and power, Satan shall be cast into the pit, the Anti-Christ into the lake of fire, and the making and the administration of all earth's laws shall be in the hands of Christ and His own subordinates. Speed the day.

II. POSITIVE RESULTS.

In the preceding pages we have had for consideration the negative results, i. e., we have looked at some of the evils of which the world will be rid by the coming and kingdom of our Christ. The next question is, "What positive results for good may we anticipate?" Will there be any definite lines of help afforded us, any advantages over the present state of things? Rev. Daniel Steele, a well-known Post-Millennial writer, says, "The present dispensation is the most favorable for the development of growth in virtue which this world will ever see the personal reign of Christ in bodily form on the earth will not afford the conditions requisite to a fair probation." ("Antinom. Rev.," p. 200.)

Opposing the idea of the personal return and reign of Christ on earth, Rev. Richard Abbey

says, "A Savior in some other position or relation (than in heaven where He now is) would be no Savior to us." As to the sufficiency of the Gospel to thoroughly renovate the world, he declares, "In form it is undeniably a complete system; and, supposing it to be Divine, it is infallibly arranged, and its end and office is the restoration of all this world to the love, obedience, and favor of God." "It is obviously, undeniably planned to work right here in this very social system as it exists and not in some other." "The relation, moral, social, intellectual and physical, between man and his Savior is exactly adjusted as things are shaped and agoing now." (*Diuturnity*, pp. 271, 272.) These writers manifestly believe that the presence of Christ on the earth as the Son of man, in His Divine-human form, would be a disadvantage rather than a help to the world's spiritual progress. But such reasoning seems wide of the mark. If the presence of a good man in the community is a benediction, if a godly ruler is helpful to morality, why should not the personal presence and sovereignty of Christ be an incalculable blessing to this earth? What disadvantage can the beneficent and kingly presence of Jesus our Lord be to us in our efforts to uplift men? We are glad in naming the positive results for good during the Millennium, to put down, as the principal item,—

1. *The presence of Christ Himself with absolute power.* There are to-day in the earth literally millions of idols. China's countless hordes, India's teeming rabble, and the innumerable throngs

of Africa, of Japan, of the islands of the sea, are worshipping their false gods, demons they are (1 Cor. 10:20), but when the Lord becomes "king over all the earth," "There shall be one Lord and His name one." (Zech. 14:9.) Every heathen abomination shall be overthrown, their false deities shall be discarded, their images and idols burned or broken (Ezek. 30:13; Isa. 2:20,21), and they shall submit themselves absolutely to the sovereignty and dominion of the Lord Jesus Christ. This occurs at His coming, "When He ariseth to shake terribly the earth." Then He shall have no rival gods with which to contend as to-day. Let it be also remembered that He shall demolish all godless governments (Dan. 2:44; Isa. 60:12), annihilate all wicked customs, repeal all unrighteous statutes, and enforce, in His own name and authority, the laws of heaven for this earth. (Psa. 149:5-9.) Then shall we see the "day of the Son of man." (Luke 17:22,24.)

Has the reader ever known a farm held under a weak and incompetent administration, the houses going to wreck, the fences falling down, weeds overrunning the crops, barns decaying, and the whole place presenting a picture of neglect? At length the farm is sold at half-price, and an experienced cultivator of the soil takes possession. A man of diligence, of experience and sagacity is at the helm; the houses are repaired, the fences are restored, the barns are rebuilt, the gates are freshly hung, the buildings receive a new coat of paint, ere the coming of spring the plows are turning the soil

from early morn till setting sun; and, indeed, on every hand may be seen evidences of business sagacity and activity. The plows subsoil the land, improved machinery is introduced, the sound of the hammer and saw are heard, everything becomes new. In the early spring crops are seen to be up and growing, no weeds are allowed a place; diligence combined with science, economy practiced with intelligence, make the entire property take on new life and thus quadruple its value. So will it be with the field of this world (Matt. 13:38) in the Millennium.

This earth belongs to Jesus. By the sin of the first Adam man's lordship was lost, and the world, dilapidated, overgrown with weeds and briers, corrupted by pestilence and death, has presented a scene of indescribable desolation to the wondering gaze of spiritual intelligences from all worlds. But Christ has redeemed this earth, and pledges Himself to bring about its entire renovation and perfect reconstruction. Jesus' favorite name for Himself seemed to be the title "the Son of man." He thus enforces His claim to the lordship of this earth, which was forfeited by the first Adam. . . . He redeems and will rule it as the second Adam. (1 Cor. 15:21-28, 45-49; Rev. 5:1-10.) The Millennium is the period for its purgation and restoration. The farm we have described is not entirely restored to its original beauty and fertility on the very day the new farmer arrives. The rehabilitation of the valued property requires time. But under the new management the work shall be perfectly and

swiftly done. At the beginning of the Millennium Jesus comes to His farm, for this earth is His possession as the Son of man. He was born on it; as a babe He came to Bethlehem; on it He lived and suffered; its soil was baptized with His tears and His blood. In one of its tombs His precious body lay for three days. From its Mount of Ascension He returned for a time to His Father's palace, but ere long He shall come again to this earth, wed the bride of His choosing, and with her set up for house-keeping on earth's soil, made forever sacred by His tears, His blood, His entombment, His resurrection and ascension. It is at present so dilapidated that time will be required for its restoration to primeval purity and pristine fertility and glory. The Millennium is not the perfect kingdom and reign of Christ. It is simply the day of reconstruction. Figuratively speaking, it is house-painting, carpet-laying day. Then the earth shall be rejuvenated. Our Lord will give His personal attention and oversight to this work. His presence will bring blessing, it will insure good service and accomplish the desired result. He shall gather and feed and gently lead His flock. (Isa. 40:11.) Men may preach as they wish about the glories of this age, but since God has declared that Satan is the prince of the world (John 14:30), and that the age is evil (Gal. 1:4), I for one look forward with joy to the time when He whose right it is shall take personal possession of this earth and rule with power. Then the scene will change, and God's glory shall fill the world.

2. *Enthroned Martyrs.* Besides the personal presence of Jesus, with all it means for righteousness, this world will see those who have been hitherto rejected by its rabble, seated upon its thrones (Luke 22:29, 30), they shall reign "with Him (Rev. 20:4) on the earth" (Rev. 5:10). They shall have authority, some over five cities, some over ten. (Luke 19:17-19.) We may rest assured their administrations will be characterized by inflexible justice and unerring wisdom, for they serve under the direction of the King Himself. Then, injustice will give place to justice, the poor will be upheld, the weak will be defended, the innocent will be exonerated, the noble will be promoted, while the unholy and those ignorant of God and righteousness shall be abased; crime shall receive its just punishment, and sin its merited rebuke. (Psa. 45:5, 6; Prov. 29:2.) No judge can be bribed in that day, no jury can be "packed." (1 Sam. 16:7.) No perjured witness shall pervert justice, no den of infamy, of lust or debauchery, shall receive encouragement then. (Isa. 2:11-19.)

Even in past history some rulers have made for themselves names that are held in lasting remembrance because of their probity of character and their worthy and impartial administrations. But, on the other hand, how often has the criminal gone free, while the innocent have suffered. How often has the saloonist piled up wealth, while the humble, praying child of God has gone in rags and want. A Dives has been honored and promoted, praised and petted, while a godly Lazarus has been

left in want at his gate. Not so during the Millennium. The spirit of the times will favor justice, encourage benevolence, and promote holiness. When God ariseth to "judge the earth," the poor shall be defended, and justice shall be done to the afflicted and needy. (Psa. 82.) Paul asks, "Know ye not that the saints shall judge the world?" (1 Cor. 6:2.) What is to be understood by this judgment? It surely cannot mean the adjudications of the last day. Christ alone shall be upon that throne. (Act 17:31; Matt. 25:31, 32.) We get a glimpse of the meaning of this judgment when we survey Israel under a theocratic government. When Moses and Joshua, Samuel and Othniel, Deborah and Gideon judged Israel, the administrations were righteous. In some such sense as this, the saints shall judge the world. The thought of judgment here evidently does not encompass the eternal destinies of "that day" when the Great White Throne rolls into view. Concerning that day John says, "I saw a Great White Throne and Him that sat on it, from whose face the earth and the heavens fled away." (Rev. 20:11.) He does not speak here of seeing the faces of many saints, but simply of the face of "Him," the Great Judge, from "whose" presence the earth fled. This judgment is in the hands of God alone. But the judgment concerning which Paul wrote is in the hands of many, i. e., of "the saints." Hence it must be a different judgment from that of the Great White Throne.

Another point we must observe is that the saints

do not judge the earth in the present age, for it is "evil," (Gal. 1:4,) and Satan is the "prince," yea, "the god" of it. The "horn" prevails against the saints till the judgment. (Dan. 7:21, 22.) So they cannot judge, i. e., rule the world till this "horn," the Anti-Christ, is destroyed by Christ's *parousia*, which means His personal presence. (2 Thess. 2:8.) From these considerations, the conclusion is inevitable that there is a time after this age, and before the judgment of the Great White Throne, when the saints shall "judge the earth." This time is the Millennium of which we write. While it is not the great, final judgment, that which settles the eternal destinies of men, it is, nevertheless, the "Judgment Day," as we show elsewhere. Will not that be a glorious time when all the affairs of earth shall be under the administration of Christ, and those holy ones who for love of Him have suffered martyrdom, or at least refused the honors and emoluments of earth? (John 5:44.) Is there no advantage in such administrations as this as compared with the times of injustice and oppression through which the world has been wading these 6,000 years. At present "the days are evil." (Eph. 5:16.) For my part I shall make the most I can of the present state of things, but my heart would leap with joy to know that the Millennial era was ready to burst upon us, even in my lifetime.

III. MILLENNIAL SALVATION.

Will the Gospel be preached and souls be saved

during the Millennium? The Post-Millennialist, of course, says yes, because he believes in a Millennium brought about by the Gospel, thro' present agencies and without the personal, bodily presence of Jesus. He denies, however, that any one will be saved after the return of Christ, which he says is wholly beyond the Millennium. In fact, this is one of the great points of objection commonly urged by those of that school. They tell us that the coming of Christ is the Judgment, and that "When Jesus leaves the mediatorial throne" none will be saved. A great flourish of trumpets has been made at this point. To the writer there seems to be nothing in the position of our opponents. What scriptural foundation is there that at the return of Christ to the earth, He must forever abandon "the mediatorial throne?" Is He not our mediator forever? Is not His office of priest held as mediator? Study the priesthood of Christ in Hebrews (7th chapter). There we find that it is as priest He saves us "to the uttermost," *or evermore*. And what is the limit of His priestly office? Listen! "Thou art a priest forever" (verses 17,21); as such He "is consecrated forevermore" (verse 28). Yea, He "hath an unchangeable priesthood . . . seeing He ever liveth to make intercession for us" (verses 24,25). In the Psalms we see the priestly and kingly office beautifully blended. We read, "Thou art a priest forever," and this is immediately followed with, "His right hand shall strike thro kings," and "He shall judge among the heathen." (Psa. 110:4-6.) Thus He rules as King and yet is "priest forever."

Where is there any "leaving of the mediatorial throne" in this?

In fact, the prophet puts this question at rest in the following decisive language: "He shall bear the glory, and shall sit and rule upon His throne; **AND HE SHALL BE A PRIEST UPON HIS THRONE.**" (Zech. 6:13.) That it refers to Jesus is clear. (a) It is spoken concerning "The man whose name is **THE BRANCH**" (verse 12). (b) Christ only is our priest. (c) He only shall sit on the throne. (d) He alone "shall bear the glory." May not His blood be as efficacious after His return to earth as at present? Why may not the merits of Calvary avail then as well as now? It is the purpose of the priesthood to make atonement for sin (Heb. 7:27), and as Jesus has shed His blood once for all, and continues a priest forever, His atonement will avail for sinners as long as one can be found in need of it (1 Jno. 2:1,2), and then forever in the preservation of His own.

But not only do our Post-Millennial brethren scout the idea of souls being saved after the return of Christ, but many who are preaching and teaching the near coming of Jesus agree with them that no one will be saved after our Lord's return to earth. They consider His second coming an end of probation, altho they are expecting Him constantly. How can such teachers reconcile the prophecies of the reign of Christ, and His glory filling the earth, with their doctrine concerning the imminence of the Judgment and the end of probation? How can they rejoice at the thought of His coming at

any day or hour, when they believe it will cut off all hope for the great bulk of the world—many of their kith and kin among them? It would seem that they play directly into the hands of those infidels who spurn God's mercy and love, on the ground that He has made a world, the bulk of which is going and shall go to the devil. That souls will be saved during the Millennium seems evident from the following considerations:

1. Jesus takes charge of the world as He finds it at His coming. There remain "nations, languages and peoples," who then become His subjects. These terms apply to the present order of things, and hence support the idea that Jesus will have charge of a world of people in the flesh. Now, in this condition, His subjects will be all saved, or all unsaved, or they will be in a mixed condition, some Christians, some sinners. If the population of the earth shall be all unsaved, all sinners, it is evident that the reign will not be that of Christ, but of Satan. It would then be worse than it has ever been. Before the flood, there were a few faithful ones, such as Enoch, and Noah with his family. Sodom had its Lot, and Israel, in the dark days of her apostasy, enjoyed the faithful ministrations of Elijah, and, besides, there were seven thousand others who had not bowed the knee to Baal. Certainly the world will not all be wicked during the Millennium. "No," says one, "the wicked will be all destroyed; the world will be saved and glorified during this time." This argument is, that all sinners will be destroyed by the great tribulation, and

only the godly be left. But this theory will not hold good, for the true saints are caught up by translation to meet the Lord in the air. They become the king-priests who reign with Jesus, and are the risen from among the holy dead, during the thousand years. But kings must have subjects. If the saints meet the Lord in the air as His king-priests, and the wicked are all destroyed, over whom will Christ and His glorified ones reign? Here are the rulers, but where are the subjects? Is it not evident that there will remain on the earth a class of people who are not ready for the translation? Now, if these are all destroyed, so that the earth is depopulated, then its inhabitants will only be those who have met the Lord in the air during the Rapture, and there remain no human or mortal conditions. But the Scriptures are very abundant in their teachings to refute this idea, as will appear in the process of our argument.

2. That there will be a mixed condition during the Millennium is evident from the following considerations: (a) Death will continue, although life will then be greatly lengthened—he who dies at one hundred being recognized as but a child. (Isa. 65:20.) (b) There will be drouths and plagues. (Zech. 14:12-19.) (c) Christ will rule with a rod of iron, which implies the execution of judgments and the punishment of transgressions. (Ps. 2:8,9.) (d) Many will serve the Lord in that time hypocritically, with a “feigned obedience.” (Psa. 18:44, margin. See, also, the marginal reading of Psa. 66:3, and 81:15.) (e) Even the Millennium itself

will terminate in a great apostasy. Now, it is evident that those who apostatize are yet in the flesh. If they were sinners, living or dead, they could not apostatize, having nothing from which to fall. Were they disembodied saints or risen immortals, they surely would not fall away. To teach that the fall or apostasy is on the part of those who are among the immortal kings and priests in the Millennial glory would smack strongly of second probation, being the apostasy of those who had in life won their crowns, and it would thus blast our hopes of the sinless and blessed future, indicating great insecurity on the part of those who were, we thought, through with probation, and invulnerable to the attacks of the foe. From these considerations, it is manifest that the apostasy at the end of the Millennium is from the ranks of men who are yet in the flesh, subject to temptation and in need of saving grace. But surely God would not leave them in the world under such conditions, without supplying the grace demanded by their estate. Only saved people can fall. But these fall, therefore they were saved. They are mortal, and so, unless they were more than a thousand years of age, they were born, raised and converted during the Millennium.

3. The fact that men die as mentioned by Isaiah proves their mortality. But mortals need the grace of God. The passage under consideration reads thus:

“The child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.” (Isa. 65:20.)

That this scripture refers to the Millennium is evident, from the following considerations: (a) It cannot be this side of the Millennium, because of the great age to which people live. "The child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." No such age is reached now as to justify calling one who dies at a hundred years of age a mere "child." (b) It cannot refer to "the new earth," beyond the Millennium, for there shall then "be no more death." (Rev. 21:4.) "But," says one, "this is in the new earth, for God says in this chapter, 'Behold I create new heavens and a new earth.'" (Vs. 17.) The meaning evidently is that the earth is in process of being made new, for when this glorious result is fully accomplished, death will terminate, being "swallowed up in victory." (1 Cor. 15:26,54.) That the time on which the prophet has his eye is during the Millennium is further evident by the fact that there are sinners as well as saints. Read the connection. (Isa. 65:20-25.) In the new earth there will be no sinners and no sin, no sickness and no death. But Isaiah tells us of the sinner's dying; that is, of his being "accursed" of God.

That this reference is to a time when men are yet in the flesh is further evidenced by the fact that "they build houses and inhabit them, and plant vineyards and eat the fruit of them." (Vs. 22,23.) The immortals who are with Christ in the rapture and reign with Him during the Millennium will not need to build houses or plant vineyards. They will sit at the King's table, and be as exempt from

these earthly toils an the angels of heaven. (See Luke 22:28-30.) But there will be men in the flesh who need the houses and the vineyards, and these stand in need of, and by grace obtain, salvation just as men in our dispensation. The passage under consideration also proves that some men will be lost. Else why should it be said that the "sinner shall be accursed"—at one hundred years of age? God gives him this long period in which to obtain salvation, and if divine grace is rejected, wrath is poured out upon him. Thus it is that the Son rules "with a rod of iron."

There will be among the nations sinners who spurn God's commandments, and these are visited by the plagues. From them the rain is withheld, for it is a time when God judges the earth and rebukes "many people." (Isa. 2:4; Zech. 14:18.) In those days righteousness will be rewarded and sin will be punished, but in order to do this, the law of the Lord must "go forth" among the people and His word must be proclaimed. (Isa. 2:2; Jer. 31:34.)

4. Tho Satan will be incarcerated, and so the world, being free from his pestiferous presence, will not fall into open vices, the crimes and transgressions that have disgraced it for so long, yet men will be carnal, they will be born subject to mortality, and with evil propensities, as at this day. Hence, while their outward conduct may be exemplary, as that of moralists in the present age, yet their professions of loyalty will, in many instances, be unreal, and their services will be of the

lip and not of the heart. (See Isa. 29:13; Ezek. 33:31.) It is from this class that Satan gets his last following when he is "loosed for a little season." Though they outwardly conform to the laws of the King, many of their hearts are far from Him, and they are ready to join in any rebellion which promises them not simply greater liberty but more license. With such a condition of affairs, of course the Gospel must be proclaimed and as many as possible of these unsaved ones be converted. The progress of the Gospel will be glorious, because there will be no personal devil at hand to hinder it.

So there are sinners as well as saints during the Millennium. This being so, the Gospel will surely be preached, and Christians will make faithful effort to secure the salvation of all the sinners. However good a Christian may be, if he neglects the unsaved about him, the natural and inevitable result will be his own backsliding. Consequently, for their own salvation, the servants of the Lord must labor for the salvation of those out of the ark of safety.

5. All sins forgiven, except blasphemy against the Ho'y Ghost. There is an expression which fell from the lips of our Lord that seems to settle the matter under discussion. In speaking concerning the blasphemy against the Holy Spirit, He uses this language:

"Whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. 12:32.)

The word rendered "world" here as in many other places, is "*aionos*"—"age"—thus clearly speaking of another and different age, which is to follow the one in which we now live. And so He speaks of a sin that will not be forgiven in the coming age. Is not the inference forced upon us that some sins will be forgiven in the "age to come?" How else can we understand the Master? We know He would not so much as *hint* a falsehood. But his words are certainly susceptible of an erroneous meaning if sins may not be forgiven in the coming age. To say that sins, even any or every kind, may be forgiven in this age, with one exception, but that it shall not be forgiven in this age, nor the next, certainly implies very strongly, that other sins will be forgiven in the next—just as they are in this. Paul speaks of saved men having tasted of "the powers of the world ('age') to come." (Heb. 6:5.) What they "taste" is conscious salvation, and this is to characterize the "world"—"age"—to come.

Now, what is the next "world" or age? It certainly cannot mean heaven, for no sinners will enter there to be forgiven. Nor can it mean hell, for there is no pardon in "that lone world of dark despair." The language of our Lord and of Paul cannot refer to the Judgment of the Great White Throne. It is then too late to obtain a remission of sins. The adjudications of that day are final, the saved stand together upon His right hand, and and the lost are driven away from His left into outer darkness. If we make the word "world" here to

represent an intermediate state, then we fall of necessity into the meshes of those who teach a second probation. Those who deny the continuance of Gospel grace and salvation during the Millennial era can only apply the teaching of the verses under consideration to the dogma of a second probation. There is no escape from it. That there is forgiveness in the "world" or "age" to come is manifest. The only question is, does it refer to a salvation after death, a post-mortem redemption of the ungodly, who have wasted the opportunities of this life, or does it teach the continuation of the world under gracious conditions through an age subsequent to our own—the Millennium?*

There is no hint of a second probation so far as I have found in the Scriptures. The rich man (Luke 16) found no pardon. He woke up in an endless hell, separated by an impassable gulf from Abraham and Lazarus. Those driven away from the presence of the Judge, (Matt. 25:41-46), find no offer of salvation, for they go out "into everlasting punishment." There is nothing of a second probation for the ungodly hinted in (Mark 9:43-45), which declares that "their worm dieth not, and the

* Some may contend that Jesus spoke from the Jewish age, and consequently "the age to come" was the Christian, in which we now live. But what of the language of him who wrote the Epistle to the Hebrews? It was written long after Pentecost, and speaks to us of the "powers of the coming age," which we "taste" in this. We taste salvation by the outpoured Spirit. - So shall the inhabitants of the earth in "the age to come."

fire is not quenched." It is not in Rev. 14:11, in which we learn that the "smoke of their torment ascendeth up forever and ever." Those who reject the doctrine of the forgiveness of sins in the Millennium, must either concede a second probation by which men are saved in the world to come, in eternity, or find some way to break the force of the Master's own words, in which He speaks of forgiveness in the "age to come." That "age" is the correct word by which to translate *aionos* in this passage is borne out by practically all the critical authorities. See Rotherham, Hind's Interlinear; consult any Greek scholar or recent critical translation.

6. Salvation of the Jews. If we had no further proof, a study of the prophecies concerning Israel is sufficient to establish our proposition, at least so far as God's ancient people are concerned. We know that they are at present under a judicial blindness. The veil is yet on their hearts, (2 Cor. 3:15, 16), but when they "turn to the Lord" it shall be "taken away." They are cut off from the root, but they shall be grafted in again, "when the fullness of the Gentiles be come in, and so all Israel shall be saved." (See Roman 11:12-26.) They are at present "without a king, and without a sacrifice," but in the latter days they shall return to the Lord and serve Him. (Hosea 3:4, 5.) When Christ returns He shall build again the tabernacle of David, "that the residue of men might seek after the Lord." (Acts 15:14-17.) God has pledged Himself saying, "I will gather the remnant of my

flock out of all countries." And "I will set up shepherds over them which shall feed them," and He declares that a righteous Branch shall be King, and that He "shall reign and prosper, and shall execute Judgment and justice in the earth." Then what shall be?

Listen, "In His days Judah shall be saved and Israel shall dwell safely." (Jer. 23:3-6.) This has not yet been fulfilled, for Judah and Israel are scattered through the earth in unbelief, with a veil on their hearts, and the tabernacle of David is in ruins. These prophecies will not be fulfilled in our dispensation, for this blindness is on Israel yet, and Paul tells us that it shall continue, and Jesus notifies us that the city of Jerusalem shall be trodden down (both alike, the blindness and Jerusalem's oppression) "until the times of the Gentiles be fulfilled." (Rom. 11:25; Luke 21:24.) It cannot follow next after the Gentile times, and before the glorious coming of Christ, for the great tribulation comes in at that point, which is followed "immediately" by the appearing of Christ in the clouds. (See Luke 21:24-27, with Matt. 24:29-31.) This is the day of Satan, our Lord's "day" is coming. (Luke 17:24.) "In His day Judah shall be saved." Hence, the only possible chance for these prophecies to find their fulfillment lies beyond the coming of Christ in the clouds—and that brings us to the Millennium. Now, up till that point, the Jews are in unbelief, are unsaved, hence their salvation must be after our Lord's return. (See Ezek. 36:16-29.) Here it is plainly declared that God

gives them "a new heart and a new spirit," yea, that He puts His Spirit within them and saves them from their "uncleannesses." In their unbelief they have been scattered and accursed among the nations, but in their restoration and salvation they shall be made a blessing. It shall be even as life from among the dead. (Zech. 8:13; Rom. 11:12-15.) But if God saves them after Jesus returns, will He not save others? If He puts His Spirit within them, will He refuse this blessing to the Gentiles? Certainly not. Their restoration "will be the riches of the world," and then "the residue of men may seek after the Lord."

We have tried to be brief with this argument. For a further discussion of the Jews, see my book, "The Blessed Hope."* Does it not seem clear

* Some apply all the prophecies concerning the salvation of Israel to the church, quoting Rom. 2:28,29. In reply, please observe the following:

1. Israel abides many days without a king or sacrifice (Hos. 3:4)—but those who are circumcised in heart and true Christians have Christ as both sacrifice and king. (1 Cor. 5:7; Rev. 15:3.)

2. Israel is in blindness (Rom. 11:25)—the spiritual people of God have their eyes opened. (Acts 26:18.)

3. Israel has a veil over the heart—but we behold as in a glass the glory of the Lord. (2 Cor. 3:15-18.)

4. Israel is scattered through the nations as a curse (Ezek. 5:12-15)—the church is His body. (Eph. 5:30; Col. 1:18.)

5. Israel "*shall be saved*" (Rom. 11:26)—the church is saved. (Acts 2:47, R. V.; 1 Cor. 1:18.)

Much more could be added, but the position is so absurd we need not follow it further, as it would seem like the abuse of the dead.

from the Word of God, that the Millennium will witness a mixed condition of society, that there will be saints and sinners on the earth, and that salvation will flow on in currents of mighty power among men? We think the proof is sufficient, and here we rest our case.

IV. BUSINESS REDEEMED. (Isa. 65:21-23.)

One of the chief effects of the fall of man is covetousness, and the evils engendered by it. We have not only stealing, gambling, and those grosser forms of evil which grow out of the love of money and the perversion of business, but we have very much of refined stealing. The trouble is that men have sought to divorce religion from the affairs of every-day life. Many who claim to be pious and who are very devoted to their church and church-going are nevertheless strictly selfish in all their business matters. With them everything is made to bend to one point—gain. Now, this is not right. Through this form of selfishness it frequently happens that he who works the hardest has the least, while others live by their wits and pile up fortunes, altho doing very little, if anything, to increase the world's wealth.

Out of selfishness grows the liquor traffic, the gambling den, the race-course, the prize fight. By means of these men play the part of the leech or the vampire. They fatten to the bursting point on the hard-earnings of men, women, and children. One man becomes a multimillionaire, while those who serve him and whose toil builds his fortune

live in rented houses, dress in coarse garments, eat scantily of plain food, and are frequently, in the end, objects of charity. A Rockefeller raises the price of oil sufficiently to grind a million a week from the masses, and then palliates his conscience by teaching a Sunday-school class, or making a contribution to a Chicago university. The question as to how Christ would conduct business is perhaps seldom raised by millionaires. The dollar is generally more to them than His Spirit, His teachings or His example. Tho He was rich, yet for our sakes He became poor. (2 Cor. 8:9.) By precept and example He inculcated the marvelous truth that "it is more blessed to give than to receive." (Acts 20:35.) Men have invented many fictitious modes of interpreting His stunning reproof of worldliness, when He declared that it is as impossible for a rich man to enter heaven as for a camel to go through the eye of a needle. But penurious money-lovers will have no trouble in understanding this language in the day of Judgment. Nor does it matter whether their fortune is counted by the thousands or by the millions. The spirit of selfish greed, of grasping, hoarding, conscience-benumbing money-love will damn any man. Its victims to-day are to be found on every hand, from preachers in the pulpit, and deacons and high officials in the pew, to the distiller, the wholesaler and retailer of liquid damnation.

Many of our so-called converts are like unhatched chickens—they may have pipped the shell, but they have never yet broken through into freedom.

No man can love God and serve mammon. (Matt. 6:24.) The type of religion that prays for the poor but neglects to feed and clothe them will not wear crowns in the day of our Lord's return. The heartlessness of our country's coal-barons as exemplified in the transactions of the winter just passed (1902-3) climaxes all we have said or can say on this point. While robbing toiling men and helpless women and children at the one end of the line, they have been known to put such exorbitant prices on the product of their mines as to freeze whole families at the other end of the line.

For the sake of filling their treasure vaults these shylocks often bankrupt the slender purse, the five-bushel coal-bin, and the already impoverished cupboard and the cellar of the poor. A greedy landlord will evict a suffering and penniless tenant from a rickety shack, for no other purpose than to secure more money to loan at exorbitant interest, although he has thousands more than is needed for personal or family uses. Such heartlessness would put the devil to shame in decent company, and yet it may be found among men who pass for gentlemen in respectable quarters. Oftentimes it occupies a front pew in church. Shame!

In the Millennium, thank God, there will be none of this. He who builds a house will occupy it; he will not be swindled out of it by the sharper. Those who plant vineyards will be allowed to eat the fruit thereof. (Amos 9:14.) Their hard earnings will not be wrenched from them by the conscienceless greed of extortioners and swindlers.

Christ and His faithful servants will administer the laws, regulate the wheels of justice, and judge the cause of the poor. (Isa. 11:3-5.) As it is now, the poor are often converted, but through oppression and injustice their faith is wrecked, their feelings outraged, their sense of justice trampled upon, and, as a result of it all, they forsake the church, neglect Christian duty and hopelessly backslide. "Hope deferred maketh the heart sick," is a true saying of the wise man. Perverted justice bankrupts faith, and wrecks many of God's little ones. In the day of Christ's coming and Kingdom these things will be set right. It is a well-known fact that many clerks have lost positions because they would not falsify as to the value and as to the merit of goods. Railroad men have been forced to forfeit their positions or outrage their conscience by Sabbath toil. In fact, in all the avenues of life greed may be found trampling on the right of innocent poverty to the subversion of faith, or the bitter impoverishment of honest labor. Again, how often when a drunkard or gambler is converted, do we find our work undone by the devilish saloon or gambling den. When our Lord returns and reigns upon earth, none of these things will be in the way of Gospel progress and spiritual advancement.

Men have much to say about the triumphs of the Gospel, and charge us with minifying it when we point to the appearing and reign of the Son of man as a need of the world. But what proof have they that there will be no Gospel then? They talk with much show of zeal and learning concerning the ad-

vantages of this dispensation because, forsooth, the Spirit is poured out upon the people. But who can point to any Scripture forbidding an expectation of the outpoured Spirit in the day of Millennial glory? May we not possibly have the Gospel in its fullness and the Spirit in His power then as well as now? Ah! says one, but Jesus told His disciples that it was expedient for Him to go away, else the Comforter would not come. Very well; but did He say that it was necessary for the Comforter to depart that He might return? There might have been reasons why His presence should be demanded in heaven before the Spirit could undertake the work of this dispensation. But there is certainly no scriptural proof that the Divine Comforter will be taken from the earth at the return of Jesus. On the other hand, in the day of Israel's restoration, which we have shown cannot be till the time of our Lord's coming, God has plainly pledged to His people that He will put His Spirit within them. (Ezek. 36:26.)

Now, will it not be a large advance over the present state of the race for Christ to occupy the throne of world-wide empire, for justice to be administered among all nations by Him and His representatives? Then injustice will be crushed by the power of earth's absolute Sovereign; then truth will be crowned, and righteousness enthroned; then honesty will be the rule, and charity will prevail, even in secular life; then Satan will be bound and sealed up in the abyss, and his mighty minions driven from this earth. In addition to all these ad-

vantages, enforced by rigid and absolute justice, if we may yet have the Gospel in pentecostal power and the Spirit poured out upon men in double measure, will not the inhabitants of earth realize more of God's justice and love, more of His peace, purity and power than at any time since sin made its first inroads upon the race amid the the beautiful bowers of Eden? (Ezek. 36:33-38.)

But men declare we minify the Gospel in placing such emphasis on the personal reign of Christ. They say, with much gusto, "The Gospel and the outpoured Spirit are all we need to take the world for Christ." Ah! then, my brother, why not go on and take it? He who tells the world just how to get rich should show the cash, and he who knows how to take the world for God ought to begin on his own nation, state, county, town or family. Ah! many who talk thus have unsaved ones under their own roof. And so will it be when Jesus comes. Fellow-plowmen, co-laborers at the mill, and even bed-fellows, will be separated, because one is living a holy life, and is consequently ready, but he could not "take the world," nor even his co-worker, or bed-mate. O, how my heart longs for His coming, whose return is the hope of a sin-blighted race. Then farm and factory, shop and store, mine and mill, will be labeled, "Holiness to the Lord."

V. LONGEVITY OF THE RACE.

Life will be greatly lengthened and there will be even a marvelous improvement in the soils and sea-

sons of the earth. The average length of life has deteriorated wonderfully since the days of Methusaleh. From the time when men lived more than nine centuries to that period in our history when the average life of the human family was only thirty-three to thirty-five years—for this short period was reached during the last century—the decline was marvelous. But already it seems that the bottom has been struck and the tendency in recent years is to longer life. The average is now reputed to be some three or four years greater than a half century ago. During the Millennium the years of the antediluvian patriarchs may again be restored to earth. What else can be the meaning of the prophet's declaration that "the child shall die an hundred years old?" Also of that further saying, "As the days of a tree are the days of my people?" This does not indicate that the earth has reached its Edenic restoration and that there shall be no more death, but it does point to a period of transition. It tells of a time in which the very climate of the earth, its seasons and material conditions shall be greatly altered. At that day he who reaches the century limit and dies is not looked upon as an old man, but rather as a child. Others about him may reach the second or third century mark, or perhaps go to five hundred, eight hundred or even nine hundred years.

Given such conditions as this, added to worldwide justice and apostolic preaching, and these blended with Pentecostal power and the fullness of gospel light and the inexhaustible riches of heav-

only grace and of the Divine blessing, and the scene will be worthy the poet's richest lines and the angels' closest attention.

THE MILLENNIUM NOT EDENIC.

From what has been said it will be seen that, as good as the Millennium may be, it is not the perfect restoration of the earth; it does not result in Edenic conditions. Instead of being the perfect restoration which is promised in the Scriptures when the new earth supplants the old, this is, while much better than any of its predecessors since the fall, an imperfect dispensation. The fact is, it is the transition period. Far better than any preceding age or dispensation, it is, nevertheless, much below the condition of earth when the work of restoration is complete. How do we know that during the Millennium the earth is not to be in its perfect state? There are several facts that prove it, most of which have been given in preceding pages. We need here to simply refer to them and draw our conclusions. In the New Earth there shall be no more death. (Rev. 21:4.) But in the Millennial period both saints and sinners will die. Life will be greatly lengthened, but death will not be totally abolished. (Isa. 65:20-24.) Again, in the New Earth there will be no more pain, no more crying, no more sorrow of any kind, for all these things are passed away. (Rev. 22:3, with 21:4.) Since that condition of things is found to not prevail in the Millennium, we are certain that it is not the time of the New Earth.

Yet again, there will be no feigned service of God in the New Earth, as in the Millennium. (Psa. 18:44, margin.) Nor will there be plagues, nor drouths, nor other punishments for sin, as in the Millennium (Zech. 14:16:20)—for there will be no more sin. As there is to be no sin, so there will be none of its dreadful results. In the New Earth, all the results of the fall will be numbered among the things of the past. But in the Millennium sad reminders of the curse will linger.

That the Millennium is a transition period is clearly shown in Rev. 19th and 20th chapters. That the thousand years is after the coming of Christ attended by the armies of heaven is manifest from the account in these two chapters. His coming is set forth in the 19th chapter, whereas the account of the Millennium is given in the 20th. This in turn is followed by the Judgment of the great white throne and the passing away of the old earth with its evil conditions, and then the 21st chapter brings upon the scene the New Earth, with the perfection of Eden. We will have occasion to study this more fully in another chapter.

That the Millennium does not present the earth in its purified condition, but simply in its transition state, is shown by the ending of the Millennium. The thousand years end in the falling away, the war between the forces of Satan and the power of God. Christ and His army do not have to enter this fight, because the fires from above make short work of the allied armies of evil. There is no such falling away after the inauguration of the perfect

state—after the renewal of the earth. From what has been set forth, we think it undeniably established that the Millennium is neither as bad as the present state of things, nor as good as the earth will enjoy beyond the Judgment when it is made new. We have said enough to establish this fact. Another phase of the Millennium which will perhaps astonish some people will engage our attention in the next chapter.

CHAPTER VII.

The Millennium—A Phase of the Judgment.

We believe the thought expressed in the above caption contains the solution of the difficulties of many people with this subject. A goodly number of writers and preachers base their opposition to the Pre-Millennial view of the advent on the proposition that the coming of Christ introduces the Judgment. They suppose that this utterly overthrows the thought of a Millennium after His return. Bro. Cary, after quoting 2 Tim. 4:1, says, "Here we are taught that 'at the appearing' of Christ, *then* will He judge the 'quick and the dead,' and not a thousand years afterwards. Paul is undoubtedly connecting the two events closely related with reference to time, viz.: the coming of Christ and the Judgment day, events which will occur *simultaneously*, and in no possible way can we infer from the passage a long interval between Christ's second appearing and the Judgment of the living and the dead. It would be to put into Paul's mouth what was not there, and would create confusion." (*Sec. Com. of Christ*, p. 49.)

Perhaps no intelligent Pre-Millennialist would deny that the Judgment begins at the coming of Jesus. That is a plain, scriptural truth. The

trouble with Bro. C. and others like him is, that they err in their view of the Judgment. Such men take it for granted that the Judgment involves necessarily *and only* the *final adjudication* of character—that upon which hinges, immediately and unalterably, eternal destiny. They treat the whole question as though it were a settled fact that the entire Judgment was a transaction begun and completed in a few hours' time. We believe this a serious mistake, and a fruitful source of error.

A careful study of the Bible, comparing Scripture with Scripture, will reveal many phases of judgment. Paul declares that the Lord Jesus Christ shall judge the quick and the dead at His appearing and His kingdom. (2 Tim. 4:1.) This settles the fact, that the Judgment begins at the coming of Jesus Christ. It as clearly settles another fact, viz., that His kingdom, also, is inaugurated at this time. It is at His appearing that the Judgment begins with the quick, not the dead—their judgment is later. The kingdom also begins simultaneously with His appearing, and His judgment is that of a King. The Revised Version reads: "I charge thee in the sight of God and of Christ Jesus, who shall judge the quick and the dead, and by His appearing and His kingdom, preach the Word." The chief difference here is in the use of "by," instead of "at." It is by the authority of the kingdom, which He inaugurates at His appearing, that He judges. Rotherham renders the passage, "I adjure thee before God and Christ Jesus, who is about to be judging living

and dead—both as to His forth-shining and His kingdom, proclaim the Word.” The significance of this translation is clear, in that it shows the subject of our preaching, that we are to proclaim the word concerning the coming and the kingdom of our Lord.

The Hinds-Noble Interlinear New Testament, if we combine the body of the text with the marginal note, gives us this, “Earnestly testify before God and Jesus Christ, who is about to judge the living and the dead, and by His appearing and kingdom proclaim the Word.” This translation would seem to involve the idea that Christ when He appears to judge the quick, i. e., the living, will set up His kingdom and through it proclaim His Word. Now, the argument of our opponents, that the Judgment of the living and of the dead is to be simultaneous, is utterly foundationless. In this passage, and in every other where the Judgment is spoken of as being of “the quick and the dead,” the quick or living are always described as being judged first. I mean to say that the order in which the matter is stated is never “the dead and the living,” but always “the living and the dead.” Now, if the judgment of the living should involve a period of one thousand years, and this should be followed by the judgment of the dead, separate and apart from that of the living, it would fit exactly into the scheme of interpretation we have adopted, and this is just what the Bible teaches. In the 20th chapter of Revelation, the one thousand years are devoted to the judgment of the living, and when at the expira-

tion of the ten centuries the dead are judged, none of the quick appear among them. Study the chapter, reader, and see for yourself.

So the idea of what is called "the general Judgment," in which the living and the dead are mixed up indiscriminately, in a final judgment, has no authority in the Word of God. They are not to be judged jointly, but separately. The judgment of the living begins immediately at the appearing of Christ. It occupies a thousand years (2 Pet. 3:8), and when it is ended, and Satan, being loosed, inspires a great apostasy, he is cast into the lake of fire and the dead of all ages are brought before God. We nowhere find the order we have set forth reversed. This is not accidental. It is the Word of God, and presents the order of the judgment according to divine arrangement. Peter at the house of Cornelius said of Christ Jesus, "It is He which was ordained of God to be the Judge the of quick and dead." (Acts 10:42.) (See also 1 Pet. 4:5.)

Now, the judgment of the quick, or living, while it will be inaugurated by the terrors of the great tribulation (Rev. 6:17), yet will shade off into a period of Gospel light and abounding mercy, which will bring about the golden age of the world. Accordingly, in the Psalms, we read, "Let the heavens rejoice and let the earth be glad . . . before the Lord: for He cometh to judge the earth: He shall judge the world with righteousness and the people with His truth." (Ps. 96:11-13.) This is a coming of the Lord and it is a coming to judgment, a judgment for the enthronement of righteousness

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and the vindication of His truth, for the overthrow of the blight and the curse that has long rested upon earth, and, consequently, it is an occasion for rejoicing in heaven and on earth. Again we read, "Make a joyful noise before the Lord your King, . . . let the floods clap their hands, let the hills be joyful together before the Lord: for He cometh to judge the earth; with righteousness shall he judge the world, and the people with equity." (Ps. 98:6-9.) This is the judgment. God is on His throne and the earth is involved, but it is not that fearful, final, white throne-Judgment, from which souls are turned away into the lake of fire. During the Millennium men will die, and if in their sins, they will appear in the judgment of the great white throne after the Millennium.

The judgment of the living is the adjustment of the earth and its inhabitants to the law and will of God. Those who prove permanently true to Him at the close of the Millennial judgment form the nucleus of the continued population of the earth in its renewed condition.

These passages taken from the Psalms do not portray the destruction of the earth and the eternal doom of all the unsaved. On the other hand, they indicate a judgment mingled with mercy, a time of purification of the earth, of lifting the curse, of vindicating the wrongs of His people, of crushing evil and establishing righteousness among the nations. And this is exactly the plan and purpose of the Millennium. It is a mingling of Gospel truth and privilege with fiery judgment. While

the wrath of God is fearfully displayed against sin in the great tribulation, yet His matchless love is portrayed in the restoration of Israel, and in the salvation of "the residue of men." (Acts 15:17.)

We all know that there is to be a gathering of all nations (Matt. 25:31-46), and a Great White Throne Judgment (Rev. 20), which seals destiny. But that is for the dead only. The judgment of "the quick," the living, is past ere that begins. Then is it not true that many men are in error on the subject of the Judgment? Did not God Almighty judge Israel in the days of Moses and during the Theocracy that followed? Does not judgment, indeed, carry with it the idea of rulership? May not Judgment on earth and in heaven be mingled with mercy? Jesus speaks of sending forth "judgment unto victory." (Matt. 12:20.) This doubtless shows that He will bring victory to His truth through the judgment of the living. We know that Moses, as Jehovah's representative, vicegerent, if you please, administered justice and judgment over God's ancient people. We see also that he had successors in office, as Joshua, Othniel, Samson, Samuel and others. Might not this Theocratic government of Israel reveal to us somewhat of the Millennial day method or thought of judgment, i. e., the judgment of the quick?—the dead being judged at the end of the thousand years. Remember that the judgment is in two stages—first, that of the "quick," that is, the living. This seems from a study of Scripture to be wholly distinct from the judgment of the dead.

In the Psalms we have quoted this judgment is for the earth and the people, and it involves the administrations of justice and truth among men, over which all creation, animate and inanimate, is exhorted to give praise. The picture is a lively one, the Psalmist exhorts the people to "sing unto the Lord with the harp," "to make a joyful noise unto Him," "to rejoice and sing praises." He even bids the sea roar, and the field be joyful, and exhorts the "trees of the woods" to rejoice, and why? Because "He cometh to judge the earth." Where is the destructive, fiery, wrathful judgment in this, so dominant in the minds of our Post-Millennial brethren? There is a great judgment that is final, and upon which eternal destiny hinges, but this is not it—that is the judgment of the dead, this of the living.

The judgment of the quick is begun by the terrors of the great tribulation, and fearful will it be. But it is not the time of driving the wicked forth into the lake of fire. In the judgment of the living nations the saints of God participate. Jesus said to His disciples, "When the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." . . Now, the disciples of that day were all Jews, but this passage does not commit the judgment of all nations to the twelve apostles. Other nations are to be judged as well as the twelve tribes of Israel, and other saints are to take part in the judgment of those nations. Paul, writing to the Corinthians, who were converts from heath-

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enism, forbids them going to law one with another, and why? With what argument does he enforce his prohibition? "Do ye not know that the saints shall judge the world?" says he. (1 Cor. 6:2.) So, while the twelve tribes of Israel seem to be assigned to the judgship of the twelve apostles, this is not all, for St. Paul informs these Gentile converts that they may have part in the judging of the nations which constitute the world. Daniel, in his picture of the kingly advent of our Lord, points to the days of the ten kings, when the Lord God of heaven shall set up His kingdom, and declares "it shall not be left to other people." (2:44.) Again, he tells us, "The time came when the saints possessed the kingdom." (7:18.) Now, we know that a king exercises judgment with authority, for, indeed, kings are the heads of nations. The saints are supposed to execute judgment in the name of God among the nations. Their judgment will be of an executive character, of course; they will settle differences among men, will vindicate truth and righteousness, assess penalties against transgressors, and, in every way, administer the affairs of God's kingdom on earth during the Millennium.

But who are they to whom such authority is given? They are the tested and tried servants of God, those who have proven faithful, having used their talents well, as faithful servants, in the absence of their Lord. These are appointed by Him, earth's true and rightful Sovereign, over cities, according to their capacity. (Luke 19:12-20.) They

have had their season of trial and persecution, their faith has been tested like that of Abraham, their courage like that of Daniel and the three Hebrew children, their fidelity like that of Joseph and Paul, more even than these ancient worthies have many of His saints suffered, for a large contingent of these ruling ones have been martyrs. (Rev. 20:4.) Indeed, the King James translation leaves the impression that all those described here as having been raised to thrones, and to whom Judgment is given, were martyrs. The language is, "I saw the souls of them who were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark in their foreheads, nor in their hands; and they lived and reigned with Christ a thousand years." Now, there is nothing to indicate distinctly in this translation that any lived beside martyrs, but the Revised Version says, "I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, *and such as* worshiped not the beast." Hinds' Interlinear mentions the martyrs, and adds, "And those who did not do homage to the beast." The same thought is borne out by Rotherham, his wording being about the same as the Revised Version. From all this, it is plain that those participating in the first resurrection are martyrs and such as are true to God in every trial. They are, therefore, the tested and seasoned ones, and are, as a consequence, worthy of executing judgment upon the earth.

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In fact, this seems to be God's plan. He judges the world by the "*man*," Christ Jesus. (Acts 17:31.) And this, "the Captain of our salvation was made perfect through sufferings." (Heb. 2:10.) Now we know that Christ is the Judge of the world as "the Son of man." And we also find associated with Him for the judgment of the living nations those faithful ones who have themselves undergone suffering for His name's sake.

But a yet more conclusive argument is to be found in the fact that all the dead are judged of God Himself. This, of course, will not exclude Jesus, for He is God, as well as man, and all judgment is committed unto Him. But the judgment of the dead is not in the hands of any man or set of men, as such. St. John declares, "I saw a great white throne, and Him that sat on it, . . . and I saw the dead, small and great, stand before God, . . . and the dead were judged out of those things which were written in the books, . . . and the sea gave up the dead, . . . and death and Hades delivered up the dead, . . . and they were judged every one according to their works." (Rev. 20:11-15.) Now, this is the judgment of the Great White Throne, and is beyond the thousand years. **ONLY THE DEAD ARE IN IT.** In verse 4 of this chapter, "judgment" is given unto the saints, who are raised from the dead, but their authority extends simply through the thousand years, and is limited to the living. They are over the nations in the flesh, as is shown by the fact that many of those whom they have judged, during the time of

their authority upon the earth, fall away in the great final apostasy at the end of their regency. The great apostasy is after their judgment, being at the close of the thousand years. The first-resurrection saints cannot be in the throngs that appear in the judgment of the Great White Throne, for they were not "dead," but living, at the time it is inaugurated.

The judgment of the great white throne reveals the following facts, (1) God only is on the throne, the dead small and great stand before Him, it is from His face the earth and heavens flee away. No apostles or martyrs on this throne. (2) Those judged are the dead. They come in teeming multitude from their graves in the lonely places of earth, from the crowded cemeteries in the populous cities, from the mighty depths of the great sea, from the unseen regions of Hades, the place of departed spirits, from everywhere and everything that could hold a disembodied soul, they come forth, restored to their bodies, and stand before God, yes, before God alone, in judgment. The scene is an awful one, the king from his throne stands trembling as a culprit before his Judge, the president from the White House, the governor from the mansion, the banker from his counting-room, the miner from his coal pit or other mineral vein, the manufacturer and his employes, the mill-wright, the carpenter and the builder, the laboring man and the capitalist, the merchant and his book-keeper side by side, the father and his offspring, the mother and her children,

the employer and his employes, the gambler and he whom he wrecked by his arts, the saloonist and his drunkards, the liar and the slandered one, the murderer and his victim, the seducer and the seduced, the preacher and his congregation, the educated and the illiterate, the black man and the white, the red man of America and the tawny-skinned children of Asia—from every language, from every nationality, from every age and race these teeming millions come and stand before their Judge; but they have every one passed through the portals of the grave; the living nations are not here, their time of judgment has already passed as living ones; they were in the judgment of “the quick,” which is always in the Scripture given as coming before that of “the dead.”

“But,” says one, “what class of people will stand in this judgment? The holy, or the wicked, the saved, or the unsaved?” All classes, save only those who had died previous to the beginning of the Millennium, and whose saintliness of character had won for them a part in the first resurrection, or, if living at the advent of Christ, in the translation of that day. These are not in this judgment; they met the Lord in the air at the time of His appearing (1 Thess. 4:16,17), and were judged of Him according to their works, receiving their rewards. (Rev. 22:12.) When the Nobleman returns, having received the kingdom, he first calls unto him his own servants, judges them and assigns them their positions of rulership in his kingdom, one over five, another over ten cities. So these saints have

been on their thrones during the thousand years, adjudicating the affairs of the nations. But it is probable that not all of God's people who lived and died prior to the return of our Lord will have proven themselves worthy of a part in the first resurrection. Of course we cannot dogmatize at this point, but we know that Paul strove "if by any means" he might attain unto this resurrection "which is out from among the dead." (Phil. 3:11.) (See Greek and any of the critical translations.) Is it not manifest from this saying of Paul that those who make no special effort will not share in this resurrection to peculiar honor and glory? If this great apostle felt the need of diligent striving that he might be a partaker in this glorious privilege, have the reader and the writer no cause to be aroused lest we fail of admittance to the marriage of the Lamb? "Blessed are they which are called." (Rev. 9:9.) From all this it would appear that there may be many good people who will not be counted worthy of a part in the first resurrection and of the consequent reign of Jesus over the nations during the one thousand years. Now all the dead who are not in the first resurrection will appear in the Judgment of the great white throne, including the wicked of all ages, and such low-grade Christians as were not in the first resurrection; and besides these there will be in this great assize all who shall have died during the Millennial era, both holy and unholy. We have shown that death continues through this time, not only among sinners, but also among

the godly. (Isa. 65:20.) Hence there will be a division on this day, some being placed to the right hand because they love God and have served Him—these will hear that thrilling word, “Come, ye Blessed of my Father;” others having sinned against light and knowledge, having spurned God’s grace and despised His law, having rejected His overtures of mercy and slighted the needs of His little ones, are classed as goats, drawn up at His left hand and driven out into the shades of an eternal night, into the fires of a never-ending hell.

From what we have written it will be seen that the judgment of the great white throne, which occurs at the end of the thousand years, is that which is portrayed by the Master in the 25th chapter of Matthew. “But,” says an objector, “this will never do, for that judgment as set forth by Christ occurs ‘when’ He comes.” To be sure, the Judgment begins “when” He comes, but, as I have shown, the first phase of it is occupied with “the quick,” i. e., the living nations. At His appearing He will judge the “quick and the dead.” In the judgment of the “quick,” that is, the living, His saints, as we have shown, participate, and this is the Millennium. It is not that august tribunal known as the Judgment of the great white throne. In this judgment of the living, mercy tempers justice, and Gospel mingles with law, but in the final and great assize God only is on the throne, the dead alone appear before Him, and judgment has no commingling of mercy unto salvation, but issues unalterably in “Come ye blessed,” or “Depart ye

cursed." The verdict of that day is final. It is all included in the Judgment, called by the Master the "last day," but this is not a day of twenty-four hours. In fact, it is with reference to this that Peter says, "One day is with the Lord as a thousand years, and a thousand years as one day." (2 Pet. 3:8.)

THE SUMMARY OF OUR ARGUMENT.

We have endeavored to show that the Judgment begins at the coming of Christ, and that the Millennium is simply a stage of it. At first we have the judgment of the living, termed in scripture "the quick." In this the saints participate, having been first raised themselves from the dead, or translated, and caught up to meet the Lord. Being prepared and appointed by Him, they judge, rule, control, direct, gospelize and instrumentally save or condemn the nations of the living. As Christ gave to Peter the keys of the kingdom, so to them. Rome prematurely sought to monopolize Millennial authority from a Post-Millennial standpoint. Being the mother of Post-Millennialism, she seeks a combination of church and State in this "the times of the Gentiles." She is Post-Millennial to the core, and, accordingly, proposes the subjugation of the world before the return of Christ—a proposition utterly void of Scripture warrant. In this she is followed by many who antagonize her at other points. That the Millennium is a part of the Judgment seems proven by the following facts:

1. The Judgment begins at the coming of Jesus. (2 Thess. 1:7-10; 2 Tim. 4:1; Rev. 22:12; Matt. 25:31.)

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2. But our Lord comes at the beginning of the thousand years. (Rev. 19:6–20, with 20:1–6.) (a) The present is the “times of the Gentiles,” not of the Millennium. (Rom. 11:25,26.) (b) This “age is evil” to its terminus. (Gal. 1:4.) (c) Satan is “the god” of the entire “age,” not simply a part of it. (2 Cor. 4:4.) “He is the prince of the world.” (Jno. 12:31.) (d) He is not cast out till the first resurrection and the enthronement of the saints. (Rev. 20:1,2.) (e) The antichrist is here now, and has been since the days apostolic (1 Jno. 2:18), and here he remains till the glorious appearing of Christ. (2 Thess. 2:8,9.) (f) Not only is antichrist here, but he makes war against the saints, and prevails against them till the Judgment sits. (Dan. 7:21,22.) (g) The beginning of the Millennium sees him cast into the lake of fire (Rev. 19:20), and that there can be no Millennium before his destruction is proven by his mighty power through all the world. (Rev. 13.) (h) The coming of the Son of man finds the world blind to its interests and in a state like the antediluvian age. (Luke 17:26–30.) This evil condition prevails until the coming of the King (Luke 21:24–27), after which the kingdom is set up and the saints find their full redemption (verses 28–31).

3. The Judgment is given to the saints at the time of their resurrection. (Rev. 20:4.) They could not reign over the world before their resurrection, as they were but spirits, and spirits cannot rule over men in the flesh. Their resurrection does not occur till the second coming. (1 Thess. 4:16–

18.) Hence their reign does not begin till then. (Matt. 19:28.)

4. After the Millennium only the dead are judged. This is mentioned five times in one passage. (Rev. 20:11-15.) God only is on the throne in that judgment, as the same Scripture shows. Manifestly the judgment in which the saints are allowed to take part is after the coming of Christ (Luke 19:15-19), and before the Judgment of the Great White Throne—and this is the Millennium. Consequently it is a time in which men living in the flesh are judged, not for their final sentence, but for their improvement, their uplift, their gospelization. The Millennium is a part of the Judgment, and all the arguments made by Post-Millennialists to overthrow the Pre-Millennial view because, forsooth, the Judgment begins at the coming of Christ, are futile, and worse than wasted. It is the Judgment, but begins with the living, not the dead.

AN OBJECTION ANSWERED.

“But,” says one, “this line of argument will encourage men to live in sin, in the hope that they can be saved after Jesus comes.” To this we reply: (a) It cannot possibly have such effect where the truth is intelligently presented. Only those will be saved who have not had and rejected gospel light. In the parable of the nobleman (Luke 19), when he returned, his enemies who had resisted his rule were brought up and destroyed before him. But this certainly did not mean the destruc-

tion of all the citizens of his kingdom, else he would have had none to reign over—it was the destruction only of the bitter opponents of his reign, of those who fought and resisted his crowning, and kingdom. A large part of the world knows nothing of Jesus. The races, scattered through the heathen world, are utterly ignorant of His existence, and so cannot possibly come under this head.

(b) In Gospel lands, those who live below their privileges, and are thus classed with the foolish virgins, and fail of a part in the marriage supper of the Lamb and of an inheritance in the kingdom, may be saved during the tribulation times, but it will involve martyrdom in every case. What else can be the meaning of the statement in Revelation, where it is said concerning the beast, who spake as a dragon, that he had power to “cause that as many as would not worship the image of the beast should be killed”? (13:15). Again, in the seventh chapter of Revelation, when John beheld the white-robed throng and wished to know whence they came, the answer was, “These are they which came out of the great tribulation, and have washed their robes and made them white in the blood of the Lamb.” This does not refer to the common tribulations of life, but specifically to the great tribulation. The article does not appear in the King James translation, but is in the Revised Version, Rotherham, the Greek text, and every other translation that I have examined. Few men would reject salvation to-day with the understanding that to-morrow it would cost them martyrdom. (c) Fur-

thermore, all who are not sanctified and fully prepared for the coming of Christ, while they may be saved afterward, will yet miss a share in the kingdom, forfeiting thus their part in the crowning which occurs at His coming. (1 Pet. 5:4.) (d) Furthermore, all the arguments that are commonly used by those who preach death rather than the coming of our Lord will still apply to such, even if they are not yet looking for Christ. They are liable to die at any time, and, being unprepared for His advent, will fail of a part in the first resurrection. And, if they die in their sins they are hopelessly lost. So this objection has no force whatever.

CHAPTER VIII.

“This Same Jesus.”

(Acts 1:9-11.)

In all these studies we should like the reader to bear in mind the two-fold nature of our Lord. He was “very God” and yet real man. Many titles are applied to Him in the Scriptures. He is called “Jesus,” which is strictly His human name; “Christ,” which means anointed and represents more directly His divine character. He is called the Son of God, the Messiah, the Redeemer, the Only-begotten Son, the King of the Jews, the Lord, and many other titles. It would be an interesting study to examine separately these different titles and the uses made of them in Scripture. We wish in this chapter to note especially the titles, “Jesus,” “Christ,” “Lord,” and “Son of Man.” That He is divine, anointed of God, is abundantly testified in the pages of Holy Writ. This is proven by—

I. THE CONFESSIONS.

These reach from the highest heavens to the fallen angels. His divinity is proclaimed.

(a) By the Father.

“And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” (Matt. 3:17.) (See Matt. 17:5.)

(b) By the Spirit.

"And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." (Luke 3:22.)

(c) By Himself.

"Jesus heard that they had cast him out: and when he had found him, he said unto him, Dost thou believe on the Son of God?"

"He answered and said, Who is he, Lord, that I might believe on him?"

"And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee." (John 9:35-37.) (See also Jno. 4:25, 26, 10:30, and 14:9.)

Some have admitted that Jesus was a good man, but have denied His divinity. This is folly; for He claimed to be divine, and one with God the Father, and authorized the use of His name jointly with the Father and the Holy Spirit in the baptismal formula. (Matt. 28:19, 20.) Now, if His claims were not genuine, then He was either a base impostor or a deluded lunatic. In either of the last-named cases He would be unworthy our respect and confidence. To confess Him a good man must force the recognition of His divine nature, which we have shown was testified by both the Father and the Spirit.

(d) The angels also proclaimed Him divine.

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke 1:35. See Luke 2:9-11.)

(e) The disciples also confessed him.

“And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

“And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” (Matt. 16:16,17.)

(f) Other men also acknowledged Him divine.

“Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.” (Matt. 27:54. See Jno. 3:2 and Jno. 1:29.)

(g) Even demons acknowledged His divinity.

“When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.” (Luke 8:28.)

II. FOR FURTHER PROOF OF HIS DIVINITY WE NOTE HIS WORKS.

“Believe me that I am in the Father, and the Father in me: or else believe me for the very works’ sake.” (Jno. 14:11.)

His miracles were of various kinds.

(a) On the bodies of men, in healing all manner of diseases. (Mark 1:34.) (b) On their minds, in the healing of lunatics. (Matt. 17:15,21.) (c) Power over creation. This is illustrated by the calming of the sea, walking on the waters, the multiplying of food, etc. (d) Power over death—shown in the raising Lazarus (Jno. 11), the daughter of Jairus (Mark 5) and the son of the widow (Luke 7), and in the resurrection of His own body (Jno. 10:17,18; Matt. 28.) (e) Power over demons. (Matt. 12:28.)

Wherever the Christ went, after His open manifestation at the wedding in Cana, He was continually manifesting His power and setting the seal to His claims of divinity. We must recognize Him as indeed the Word, which was made flesh, and which was in "the beginning," and which "was with God," and which indeed "was God." (Jno. 1:14.)

BUT WE WISH ESPECIALLY TO NOTE THE HUMANITY OF OUR LORD.

(a) He was a child born of the virgin. (Luke 2:12. See also Matt. 2.) (b) He grew hungry. (Matt. 4:2.) He became thirsty. (Jno. 4:7.) (c) He also grew tired. (Jno. 4:6.) (d) He was obedient to His parents. (Luke 2:51.) (e) He was a toiler, a hard-working man, a carpenter. (Mark 6:3.) (f) He died as a man dies (Jno. 19:30.) (g) He also rose from the dead. (Mark 16:6.) Many more references might be given in support of each of these propositions. Various other points might also be given, but we deem these sufficient.

We wish now to call attention to the fact that His second coming is chiefly presented as the coming of

"THE SON OF MAN."

Daniel announced that in the visions of the night-time, he saw one coming in the clouds of heaven, "like the Son of man." There are many instances in which He speaks of His own coming, but, in every case, on investigation, it will be found that He announced His return under some title that

represents His humanity, such as “the bridegroom,” “your Lord,” but especially does He in this line of prophecies style Himself, “the Son of man.” As a few illustrations, note the following: “The Son of man shall come in the glory of His Father with His angels.” (Matt. 16:27.) “There be some standing here, which shall not taste of death till they see the Son of man coming in His kingdom.” (Luke 9:27.) This was fulfilled in the transfiguration, which is described in the verses immediately following. “As the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be.” (Matt. 24:27.) “Then shall they see ‘the sign of the Son of man in heaven . . . and they shall see the Son of man coming in the clouds of heaven with power and great glory.” In this place His glory is as the lightning that shineth through the heavens, and His power as that of the omnipotent God, yet His title is that choicest of names with Him, “the Son of man.” He tells us that as it was in the days of Noah and Lot, so shall it be at the coming of “the Son of God”—nay, “the Son of man.” He bids us be ready at all times, “for in such an hour as ye think not, the Son of man cometh,” and, for His return, He bids us constantly “watch.” (Mark 13:33–37.) A remarkable instance of this may be found in connection with His trial. He was standing as though a defenseless culprit before the august tribunal of the High Priest, who earnestly questioned Him, “I adjure thee by the living God, that thou tell us whether thou be the

Christ, the Son of God." How did Jesus answer him, "Thou hast said," which is interpreted to mean, "I am, indeed." But notice the turn the Master gives it by immediately adding, "Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Matt. 26:63, 64.) The High Priest was demanding a testimonial as to His divinity. Jesus gave it in the tersest manner, and forthwith pointed to His advent-glory, not as the Son of God, but as the Son of man. I do not believe there is an instance in which He points to His second coming under any other title than one which will apply to His proper humanity.

We know that His name "Jesus" was a purely human title. As a babe in arms and a growing child, his mother, relatives and neighbors called Him "Jesus." The term "Christ" applies more directly to His divine nature. It may not be always specifically so used in Scripture, but most commonly it is. Even His enemies recognized His name as "Jesus," just as a man may now be called John, but they did not recognize Him as the Christ. John raised the question, as did the multitudes from time to time, "Art thou the Christ?" With these thoughts in mind we can readily understand many Scriptures that would otherwise perplex us, and may also discern the unsoundness of the teachings of certain men. They tell us, "Christ has already come; He is in our hearts; indeed He abides with us all the days." This is certainly true; our Lord in His divine nature is with every humble,

trusting disciple, and all those Scriptures which refer to His abiding presence are to be understood in this sense. St. Paul says, “Christ may dwell in your hearts by faith,” but he never once says that Jesus may dwell in your hearts by faith; because Jesus is our Lord’s human title, it represents the Man of Galilee. The Master said. “If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him.” (John 14:23.) This He speaks, of course, concerning His divine nature; it is the coming of God to the heart, and not of the man Jesus. In His divine nature, He is, like the Father, omnipresent, but as the Son of man, as Jesus of Nazareth, He is to-day sitting at the Father’s right hand, where He was seen by Stephen, when dying under a shower of stones. The humble martyr cried, “Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Luke testifies that this “Son of man” who was seen by the martyr was “Jesus.” (Acts 7:55, 56.) Brother, it is your privilege to have Christ with you at all times, but that is far from being a substitute for the coming of “Jesus,” “the Son of man.” Now, when our Lord went up into the heavens before the wondering gaze of His disciples, the white-robed messengers from the upper world said, “This same Jesus” “shall so come as ye have seen Him go.” They thus used the human name of our Lord, which represented the Carpenter of Nazareth, the Crucified of Calvary, and the Coming King of all the earth. We know that Divinity is

not visible, "No man hath seen God at any time," but "this same Jesus shall so come in like manner as ye have seen him go," and then, indeed, "every eye shall see Him," for He comes in His bodily, visible, human form.

It is as man, sanctified by His divinity, that our Lord redeemed us, and it is as man that He shall inherit the earth. Consequently, His throne is to be the "throne of His father, David," and He is to reign over the house of Jacob forever. (Luke 1:32, 33.) This earth was not made for angels, but for men; and our Lord lived among us, suffered for us, and shall return and reign over us, not as an angel, but as a man. Adam the first, lost the dominion of the world; Adam the second, regains it. "The first man, Adam, was made a living soul," but he lost his life, and with it his dominion. "The last Adam was made a quickening"—a life-giving—spirit. So Jesus has bought back this earth, which was forfeited by the sin of the first pair, and as the second Adam, the Son of man, He is Lord of all, and shall return in glory and in power to receive the church of the first-born, His wife, His Eve, unto Himself. Thank God, the earth, as well as man, who was made from the dust of the ground, regains in Jesus all it lost in Adam.

CHAPTER IX.

Perpetuity of the Earth.

We now reach a very important phase of our subject. There is a popular notion abroad in the land that this earth is to be annihilated, utterly blotted out, and, in fact, there are some Scriptures which, not carefully studied, lend some encouragement to this view. But we believe a more thorough investigation of the subject will convince the reader that this notion is without scriptural warrant, is contrary to fact, and derogatory to the Divine character. If the reader has held the idea of the utter destruction of the earth and all mundane things, let him open his heart and mind to a thorough and perfectly candid investigation of the subject. It is not profitable to retain an error, however hoary, or backed by whatever of seeming authority. We believe it can be shown from both reason and revelation that this earth shall be rehabilitated, purged from all the dross of sin, renovated by the fires of God, and perpetuated as the home of a holy and happy people. We undertake to show that the "earth abideth forever," for this is, indeed, the plain declaration of the inspired Word. (Ecc: 1:4.) We are well aware of certain Scriptures that will likely come to the mind of the reader, in which we are told the "earth shall pass

away," "shall be burned up," etc., etc. They will be investigated in due time. Let us, however, attend, first, to a brief study of the subject from another, a primary, standpoint.

I. THE ARGUMENT FROM REASON.

(1.) It would seem that a World-builder, as a house-builder, would have in mind the possible durability and usefulness of His structure. When men erect buildings, put up fences, or construct machinery, they commonly consider the question as to how much service can be secured from their work. It is probable that the earth was thousands if not even millions of years in process of preparation. Of course we know that it has stood since man was placed upon it, since the creation of Adam, but about 6,000 years. But scientific investigation has confirmed many thinking men in the opinion that the rocks and minerals of earth are the result of the workings of God in creation's laboratory for thousands upon thousands of years.

Ah, says one, that contradicts the plain teachings of the Bible. Not so, my friend. Scripture teaches nothing whatever contrary to this proposition. The Bible simply informs us that "In the beginning God created the heavens and the earth." But it does not tell us when this beginning was. Although man was created but some six thousand years ago, yet the beginnings of creation were chaotic. God evidently prepared the substance of the earth a great while before He formed it into its present habitable condition. After the statement

in Genesis that God in the beginning created the heavens and the earth, we are informed that earth was "without form and void"—that it lay as it were a heap of ruins. How long it remained in this condition no one knows. There is not a hint in the record contradicting any length of time that geological research might assign it. If scientific investigation finds proof of a million years of rock-formation in the heart of the earth, why so be it. It would simply imply that from the time which Revelation designates as "the beginning," when God "created all things," the formative processes had been allowed to continue, until that other day in which the Spirit of God brooded upon this unformed mass and brought order out of chaos. We will not enter into a discussion of the subject from a geological or scientific standpoint. That does not come within our province nor in the scope of our argument. I would simply call the reader's attention to this thought: There is nothing in Scripture to contradict any facts or dates that may be established by scientific investigation. The folly of those who have attempted to contradict the Bible, and sustain the charges of infidelity that the Scriptures are uninspired from a scientific basis, is manifest, when we consider that we have no scriptural assertion which would limit the age of the earth to six thousand years. If the geologist can give any reason for believing that the rock-strata, underlying the surface of the earth, were six million years in process of formation, very well, let us have it. The

Bible simply points to the fact that there was a beginning time when God created all things. It then goes forward to a time, more or less remote, when the Spirit of God took in hand this unformed or chaotic mass of created matter and brought it into beauty and order.

In fact, there are those among reverent Bible students—I do not speak of the higher critics, so-called; their work is destructive, and commonly results in lower living—but I refer to godly, reverent students of the Scriptures; there are many of these, who believe that the earth was inhabited by a race of beings perhaps millions of years before the creation of Adam. They tell us that these likely fell into sin, and that the earth “became” a ruin, a void, a chaos. As to the truth or falsity of this position I am not prepared to say, I scarcely have an opinion, because my investigation has not been sufficient to justify it. But of one thing I am sure—there is no Scripture that limits the beginning of all material things to the recent period of six thousand years. The formation of the geological strata of earth may have occupied millions of years, and this may be susceptible of demonstration scientifically, it may not, I do not know. But, there being no Scriptures to contradict this, and the scientific investigations suggesting, as they seem to, that a very long time was occupied in this way, we should treat the matter with due respect.

An intelligent and interesting English writer says: “The second verse of Genesis describes the earth as a ruin; but there is no hint of the time

which elapsed between creation and this ruin. Age after age may have rolled away, and it was probably during their course that the strata of the earth's crust were gradually developed. Hence, we see that geological attacks upon the Scriptures are altogether wide of the mark, are a mere beating of the air. There is room for any length of time between the first and second verses of the Bible. And again, since we have no inspired account of the geological formations, we are at liberty to believe that they were developed just in the order in which we find them. The whole process took place in pre-Adamite times, in connection, perhaps, with another race of beings, and consequently does not at present concern us." ("Earth's Earliest Ages," p. 28.)

From Richard Abbey we make the following extract:

"The researches of science and a better understanding of Revelation has, we may say, demonstrated the Adamic creation to be comparatively a recent thing. Primary *creation* did not take place at that period; that is, the matter of the earth was brought into existence by creative power, perhaps many millions of years or ages—if there were any years or ages—before that time. The earth certainly *was*, for it was without form (its present form) when the Spirit of God moved upon the face of the waters.

"Some, to get rid of the difficulty of making the time of Adam the period of absolute creation, which is already pretty clearly ascertained to be

contrary to nature, have considered the six days as six periods of indefinite and probably very great length. But I do not see the necessity, or even propriety, of this construction. The first two verses of the chapter, and those subsequent, speak of quite different things. The former inform us of primary, chaotic *creation*, and of the *existence* of the material of which the earth is composed, and that the Spirit of God took cognizance of it and exercised jurisdiction over it. And, beginning with the third verse, the history informs us of a quite different thing, viz., the *arrangement* of this mass and the putting of it into its present form and condition. This latter process was accomplished in *six days*, as we now count days. And there is no intimation in Scripture as to the amount of duration which might have intervened between the creation of the original material of the world and the arrangement of it at the time of the creation of Adam." (Diuturnity, pp. 138,9.)

As to whether these writers' conclusions concerning the six days are correct, I do not pretend to know. But their putting of the case is at least worthy of consideration, and is given here to show that others hold with me that the creation and subsequent formation of the universe most likely occupied a long period of time, very much more than six days of twenty-four hours each.

Now, our question is this, Would God occupy many thousands of years in the preparation of a globe that is capable of vast duration, and of sustaining unnumbered millions of population, for

hundreds of thousands of years, and then after the brief space of six thousand years, or a little longer, blot the whole thing out of existence? Would He do this? Is it like a God? Reader, what would you think of a carpenter who would spend ten years in building a house to be burned down at his own hands, at the end of one year? Would it not be a fool's bargain? And shall we charge God with bringing into existence a world such as this, and the very construction of which perhaps occupied ages, and then suffer the whole thing to come to nought by being destroyed at the end of six thousand or eight thousand years?

Consider the possibilities of this earth. It is supposed at present to have a population of about one billion five hundred millions of people. While this is a vast, an inconceivable, number, a mere glance at the surface of the globe and the present distribution of the race will reveal the fact that it has a very small part of the population which it is capable of sustaining. For example, China, which is scarcely half so large as the United States, is the home of about four hundred millions of people, whereas we have less than one-fifth of that number in this country. Canada is said to be even larger than the United States, and contains but a small proportion of the population of our own land. Then, when we look at the vast areas and the small populations of South America, of Australasia, of Africa, and of other parts of the globe, we see that the house which God has built has as yet, in proportion to its capacity, very few occupants. Will

He annihilate it, think you, before the family has grown large enough to fill its every room? It is probable that if all the world were as densely populated as China its inhabitants would be ten to twenty times what they now are. Instead of one billion five hundred million inhabitants, there would likely be fifteen to twenty or even thirty billions. Is there any reason why other parts of the world might not sustain and should not have a population equal to that of China, if not exceeding it? In these estimates we speak of the earth under present conditions. Beyond doubt it is capable of sustaining, even now, at the lowest calculation, a population tenfold greater than what it has. If Edenic conditions were restored, there seems to be no room for doubt that it would have one hundred times its present possibilities for sustaining life. Thus its population might become one hundred and fifty billions, instead of one and one-half billions.

Our argument has reference more directly to the surface of the earth, to its agricultural possibilities and to the item of room, than to other questions. There is doubtless plenty of room to accommodate them, and the earth seems fully capable of furnishing food and clothing for the vast multitudes we have estimated.

But that is not all; there are wonderful possibilities along other lines. We might consider the undeveloped resources of the earth internally. Look at the great quantities of ore and precious metals buried in the bowels of the earth—the gold,

the silver, the copper, the zinc, and the various metals more or less precious, awaiting the pick of the miner, even including diamonds and other rich treasures that God has stored away for the use, the comfort and pleasure of man. The iron ore seems inexhaustible, also the coal, hidden away for fuel, and the vast lakes of oil, for light, for warmth and for lubrication. No man knows the richness of the mines and lakes and reservoirs of earth, which God has in reservation for His people. Surely these things were made for use, not for destruction. The prophet says that God "Formed the earth and made it; He hath established it, He created it not in vain, or a waste, He formed it to be inhabited." (Isa. 45:18.) In the preceding verse the prophet declares, Israel "shall be saved in the Lord, with an everlasting salvation; ye shall not be ashamed nor confounded world without end." Here are a few things worthy of special note: (a) God made the earth, "not in vain." (b) It was to be inhabited. (c) He hath established it. (d) Israel shall dwell upon it, enjoying (e) An everlasting salvation, not being confounded world without end. The territory occupied by Israel is earth, not heaven, but the annihilation of his dwelling would be confusion, but the promise of God is that Israel shall not be confounded world without end, that is, "forever." All this but corroborates the reasoning we have advanced that earth has been made with a purpose and that purpose is not as yet accomplished. Hence, the earth shall not be annihilated.

(2.) God a Great Economist. There are men who

are noted for their utilitarian principles, they always have an eye to business. They are successful economists; with them nothing goes to waste. We are told that in the great packing-houses, where vast fortunes are made, every single thing is saved, even to the hoofs and horns and hair of every animal slaughtered. It is not their poverty that drives the men to this carefulness, but their wisdom. Now, it is a fact, that God works on this same principle. He saves everything. Even the leaves that fall at time of frost fertilize the ground, and every item of decay and refuse is turned back upon earth for its enrichment. We remember that Jesus, when He fed the multitudes by divine power, multiplying the few loaves and fishes into an abundance for thousands, was yet careful about saving the very fragments, that "nothing be lost." (John 6:12.) When God would water the earth, He does it by the principle of the endless chain. The water is drawn up from the rivers and seas and fountains, into the clouds; thence it returns in refreshing showers upon the earth; again, flowing through its proper channels, it reaches the rivers and the oceans. It has been asserted by scientists that nothing is ever annihilated; that annihilation is unknown in the material world. Fire, of course, comes nearer a complete destruction of every combustible material than anything else known. But even fire only reduces matter to its original elements, leaving the full quota of substance in ashes, gases, cinders, etc. It does not seem to come within God's plan or purpose to suffer the annihi-

lation of anything which He has created. If He refuses to allow the complete destruction of even a piece of coal, or a stick of wood, shall we suppose that He will violate His own well-established and well-known principles, and wipe the entire earth and all things appertaining to it out of existence in one fell hour or day? Certainly not.

If the prophet is right, and God made this world to be inhabited, it must be worthy the outlay as a place of habitation, or the construction of it would seem to have been a failure. We have seen that the earth was most likely a very long period in building. By this we do not deal with the question of the length of each of the creative days. There are many who contend that they were each a period of twenty-four hours only. But this does not follow of necessity, since the sun itself was not created until the fourth day. As the sun is the measure of our day, and was not in existence till the fourth creative epoch, there is certainly no proof that those periods were of the same length of duration as a day with us. In fact, we often use the word "day" as embracing an indefinite term, even of years, as when we speak of "Alexander's day," Napoleon "in his day," or when we refer to "our day," meaning the time in which we live. Christ Himself looking forward to the time of the reconstruction of all things as one of power and victory, comparing His glorious advent to the lightning, said, "So shall the Son of man be in His day." (Luke 17:24.) Furthermore, Peter informs us that a day is with the Lord as a thousand years, and we

know that the creative epochs were God's days, rather than man's. Adam was not in existence till the close of the six labor days of creation.

We are not, however, dogmatic at this point. The creative epochs called days may have been constituted of twenty-four hours each—as suggested by Rev. R. Abbey. Concede this, and our argument is still not in any wise affected, and why? Simply because God first created everything, perhaps, in an inchoate and shapeless condition. This creation was accomplished by power divine. The fiat of the Almighty brought something out of nothing, because it was a creation. How much time was given to this there is no information in the revealed Word. But after this, which is simply termed in Scripture language, “in the beginning,” the six formative periods known as days come into the records. This period of six days was employed by the Spirit of God in shaping the previously unformed mass of created material into the system of worlds which we behold. These days we may concede, without injury to our argument, to have consisted of twenty-four hours each, and still we are left without definite information as to the creative time which lay back of the six days, and is expressed simply as “the beginning.” That this origination of matter is independent of the six formative periods known as “days,” and may have covered a vast stretch of what we call time, is generally conceded by writers and speakers who have given thought and investigation to the question.

But there is another phase of this problem

which we should not overlook. We refer to the fact that creation is not the product of man's ingenuity, but results from the fiat of God, the Almighty, the All-wise. There is an infinite stretch between the finite creature and the absolute, the Infinite, Creator. Man may put years, yea, thousands of men may put centuries, indeed, millions of men may pour forth millions of years of labor and toil upon a given work, and the entire product cannot measure up to the simple fiat of Jehovah, the word spoken in a moment. God's almighty energy in creation, if exercised but a moment, surpasses the product of finite mind, exercised through unmeasured cycles. So, let us consider this world as the handiwork of God, not of man. That upon which the Almighty has bestowed careful attention, and has put forth infinite labor, is certainly worthy of preservation. Can we conceive that the Infinite God Himself will build a world and stock it with a vast wealth of mineral, vegetable and animal existence, and more than all this, place man upon it — man made in His own image — and then allow it destroyed after a few brief centuries? If the world was a million years in building, as many think, would it not seem like prodigality to suffer its annihilation after a few thousand years? Shall God's work of ages run to waste in a few fleeting generations of human life? Does it not remind one of the saying of the Master, when He spoke of the folly of one who should attempt to build a tower without first sitting down and counting the cost, whether he have sufficient to

finish it? He allows such an one to be a subject of mockery on the part of those passing by. In like manner He condemns the folly of the king who would go to war without considering the possibility of meeting the invader with an army double in numbers that of his own. (Luke 14:27-32.) Can we conceive that the All-wise Jehovah has undertaken a work which He cannot perform, and that He will allow it to be blotted from existence as a failure? Reason would say, No. Faith in God would say, No.

It were well in our investigations that we consider who are the antagonists on this battlefield. The upbuilding, the creation, the support and perpetuation of the world has God back of it. Its corruption, ruin now, and ultimate overthrow, is the design of the arch-enemy, Satan. God originated the world, Satan perverted it. God built it, Satan seeks its demolition. It is the war of the centuries, viz., that between Sin and Holiness, between right and wrong, between life and death, between heaven and hell, between purity and pollution, between God, the Holy, the Just, the Good, and Satan, the father of lies, and of murder. Which shall be the victor on the battlefield? The Post-Millennial creed assumes that after a few thousand years, during which sin and Satan dominate the earth, there shall be one thousand years of prevalent gospel, and well-nigh world-wide holiness, at the end of which another apostasy supervenes and Christ returns simply long enough to gather up His saints, set fire to the world, blast it to atoms, and

sweep it into nothingness; this is to be followed by a judgment of the race, the bulk of which are consigned to the lake of fire forever, the remainder, as a few splinters torn from the crumbling walls of a burning building, are gathered up and borne away from the scene of conflict to a far-off heaven, and thus, according to this creed of men, God's creation ends rather as an abortion than an accomplished and glorious life. Perish such folly! Such travesty upon the Infinite wisdom, justice, holiness and mercy of God! This whole thing reminds one of the alarmed Russians fleeing before Napoleon, and leaving their own towns in ashes, because of their inability to cope with the great conqueror. Shall our God be thus routed by the forces of hell? Shall the Lord of Life and Glory be thus defeated by the black demons of death and destruction? I do not believe a word of it. But, says one, the Scriptures are against you. Why not go by the Word? Very well, to the Word we shall go.

CHAPTER X.

Perpetuity of the Earth.—Continued.

II. APPEAL TO THE SCRIPTURES.

Having considered this subject briefly from the standpoint of reason, we now go to the final authority—the Word of God. Of course what lies ahead is unknown to us, except as it is revealed. Our vision cannot penetrate the future, our knowledge cannot solve its secrets, but there is an infallible guide in these matters. There are those who tell us that no prophecy can be understood in advance of the fulfillment. While we may readily concede that many prophetic utterances are draped in shadowy language, yet it is clear that, on the other hand, many prophecies can be readily interpreted and easily understood in advance of their fulfillment. Did not God foretell the flood through His servant Noah? What was difficult of comprehension in that prophecy? Nothing, certainly. Was not the birth of Jesus understood in advance, through a study of the prophets, even to the very place of His birth, in Bethlehem of Judea? (Mic. 5:2; Matt. 2.) Was not the destruction of Jerusalem plainly and unmistakably foretold by the Master? (Matt. 24.) Did not Jeremiah announce that Jerusalem should be overthrown by Nebuchadnezzar (Jer. 25:8–11), and was not Cyrus even called

by name about two centuries before his birth as the one who should rebuild the city? (Isa. 44:28; 45:1-4.) Fulfilled. (2 Chron. 36:23,24 and Ezra 1:1,2.)

Men resort to this treatment of the prophecies because they are skeptical as to their utterances. Every shadow cast upon prophetic truth is a denial of the inspiration of Scripture. In fact, a large part of the Bible is prophetic. Prophecy breaks out in Genesis, continues through the Pentateuch, occurs in other historic scriptures occasionally, abounds in the Psalms, and, beginning with Isaiah, fills up the remainder of the Old Testament canon. When we reach the New Testament we learn that the spirit of prophecy is the testimony of Jesus (Rev. 19:10), and we see its flashing light breaking out through nearly every page. The Gospels abound in prophetic truth; touches of it appear even in the Acts; when we reach the epistles we find it to be the cable upon which they are all hung; and lastly, we observe that the climax of the whole is the prophetic book of Revelation. This book opens with a vision of the coming Christ and closes with a view of the new heavens and the new earth. Now, if all prophetic scripture is to be set aside, as dim, uncertain truth, to be understood only after its fulfillment, then indeed are we left very much at sea in our study of the Bible. As we have mentioned, the Apocalypse is wholly prophetic. It opens with this thrilling declaration, "Blessed is he that reads, and they that hear the words of the prophecy of this book,

and keep the things written in it; for the time is near." (Rev. 1:3.) Upon whom is this blessing pronounced? Not simply on the reader of the Scriptures as a whole, nor the student of the historic Word, nor the lover of the devotional Psalms, but the reward is for the student of the "prophecy." We are expected to read it, to meditate upon it and to understand it. In fact, we are told that "secret things belong unto the Lord our God; but that things which are revealed belong unto us and to our children." (Deut. 29:29.) The prophecies are revealed and therefore belong to us, and their study is to our advantage.

Is the perpetuity of the earth promised in the prophecies? I am well aware that there are prophetic Scriptures which seem to imply the utter annihilation of this earth. They shall have attention in due time. Of course it behooves us to weigh all the Scriptures carefully, study them reverently, accept them fully, and seek from them in all possible combinations the mind of the Spirit. We cannot afford to be dogmatic at all points, but must be reverent students of the Word. Let God speak while we withal lend a listening ear. He understands the future perfectly, our vision is as yet dim. With His aid the truth will open to us, hence we should study with prayer and in the spirit of the true learner. Our hearts must be reverent, our minds open, our wills submissive: we must be ready to surrender the opinions of the past, and hear the truth of God as He may reveal it. We believe it will appear on careful investigation of the Word that this

earth shall continue as the seat of a holy, happy, deathless, fully-redeemed people throughout the endless cycles of the unmeasured future.

1. The foundation of the earth was well laid.

“Who laid the foundations of the earth, that it should not be removed forever.” (Psalms 104:5.)

This passage reminds us of a master-workman, who is preparing to erect a substantial sky-scraper. His building is to be massive in its walls and exceeding high; he understands his business, and recognizes the value of a solid, unshakable foundation. So he digs down to the rock and lays the foundations of his superstructure, so that the building may abide the rains and winds and coming storms. God built this world. He understood His business. He laid its foundations well, pledging Himself that they “should not be removed forever.” What say you to this, reader? Who can overthrow the superstructure which God hath builded upon immovable foundations, and the continuance of which He Himself has declared shall be forever?

2. Abraham’s Everlasting Possessions.

“And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward and southward and eastward and westward:

“For all the land which thou seest, to thee will I give it, and to thy seed forever.” (Gen. 13:14, 15.)

To be sure Canaan is not a quarter section of heaven. It was at one time the home of a base,

corrupt heathen people. Its metes and bounds are well known by the traveler in Asia and the student of geography. God even had Abraham look toward the four points of the compass, north, south, east and west, that he might view the estate which God deeded to him, "his heirs and assigns forever." A study of this Scripture reveals several things. (a) It was spoken to a man in the flesh, not to a denizen of the spiritual world. Abraham was very human when God made him this pledge. (b) The land pointed out was strictly of the earth. It was a human habitation, not a habitation of spirits. (c) The idea of offspring was present, for God declared that this land should be the possession of Abraham's "seed." (d) Now to all these earthly conditions we have the pledge of perpetuity in the word "forever." The sum of it is, that this earth shall continue as an earth, with the seed of Abraham yet multiplying upon it and occupying the land of Canaan *forever*; if not thus, then, according to this promise, Canaan shall be turned into a section of heaven, where the redeemed and immortal descendants of Abraham shall live after the resurrection, else the word "forever" did not from the mouth of God carry the force it has in ordinary usage. This promise meant either an endless, an unlimited, possession of Canaan by the descendants of Abraham or a limited possession. If endless, the earth, of which Canaan is but a small part, must endure forever, in order that the promise be fulfilled. But if the promise does not include the

possession of Canaan in perpetuity, "forever," then why should not some other word be used that would convey a different idea?

Instead of circumscribing His promise to Abraham we find that God actually repeated it; in fact, in one form or another, it occurs many times in Scripture. Notice the following:

"And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee.

"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

(Gen. 17:7, 8.)

This utterance of the Almighty was, perhaps, twenty years later than the one we have just examined. In this place God establishes or renews His pledge, and declares to Abraham that it is for "thee, and thy seed after thee, in their generations, for an 'everlasting' covenant." Now, what does this everlasting covenant embrace? Why, He simply repeats the promise to give to Abraham "the land of Canaan" for an everlasting possession, etc. This pledge appertains to the earth. It does not carry us away to the future home of the risen saints, but it holds up before us a vision of "the land" in which Abraham was then a stranger. He was not yet in heaven, among the redeemed and glorified, but he was a Syrian pilgrim in a land occupied at the time by polluted and groveling heathens. But this country, flowing with milk and honey,

was pledged to the father of the faithful. Then, again, we find here the thought of a perpetuated race in the word "generations." Here is an everlasting covenant made with a man in the flesh, appertaining to a section of country in Asia, then the dwelling place of heathens, and with the pledge of blessing is indicated an endless possession of the land by his offspring, even by the generations of the "seed" of Abraham. How else can this be understood than as carrying with it the thought of the continued population of Canaan by the offspring of Abraham? But if Canaan continues to be populated, it proves the perpetuation of the race on earth. Now I know that many men flippantly throw this entire argument overboard because it runs counter to their preconceived notions. But let us reverently search the Word and give it due weight. The descendants of the father of the faithful shall continue in their generations forever. If so, the habitation of the earth shall continue "world without end."

3. Abraham's numerous progeny. Our argument receives additional weight by the vast offspring that God pledged to Abraham.

"In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies." (Gen. 22:17.)

This is a wonderful promise, made to a man who was "as good as dead." (Heb. 11:12.) It has been suggested, and no doubt correctly, that the double

reference here to "the stars" upon the one hand, and "the sands of the seashore" upon the other, was intended to point out a double line of offspring from Abraham. The stars are supposed to refer to his spiritual progeny, for he is the father of the faithful. (Rom. 4:11; Gal. 3:7.) But while the orbs of heaven point to his numberless spiritual progeny, the sands indicate the unnumbered multitudes that shall descend from him after the flesh. Now, who can number the stars? Astronomers in recent years, who have made the most thorough investigation, have decided that their numbers are well-nigh infinite. Then, as to the sands of the seashore. There is no method of expressing their number. Billions might be multiplied by billions, trillions and quadrillions might be multiplied into their combined square, until the numbers stagger comprehension, and are absolutely inexpressible in figures, and still you have not been able to tell the number of the grains of sand upon the seashores of the earth. Now, this vast mathematical problem is given to indicate the offspring of Abraham. Elsewhere God introduces another figure that seems even stronger yet, "I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered." (Gen. 13:16.) Dust is even finer than sand, its particles being much smaller.

When we consider the fact, the historic fact, that the Jews have never been a numerous people, that, compared with the other races of the world, they have always been a comparatively small nation,

perhaps the smallest of well-known, historic peoples, we must look to the future, rather than to the past, for the fulfillment of this prophecy. There are about eleven millions of Jews on earth to-day, scattered among the nations. It is probable that they were never much more numerous at any one period in their history; indeed, a century and a half ago they scarcely numbered four millions. Looking at them historically, the prophecy would seem to be an exaggeration. But they have a future. It is probable that all the Jews who ever lived would not equal the population of China in the past hundred years.* But from the prophecy under consideration one might reasonably expect a larger number of Jews than of any other nation of people that ever lived. These remarkable figures indicate such vast numbers of them as could hardly be found among any other of the races of the earth. There is surely nothing to warrant such an enormous estimate of the descendants of Abraham as is embraced in this prophecy, unless the future shall justify it.

Hosea tells us that the children of Israel shall abide many days without a king and without a prince, but that in the latter days they shall return and serve the Lord. (Hosea 3:4,5.) The prophecies are numerous in both the Old Testament and the New which point out a glorious future for the

* D. N. Lord estimated fifty years ago that they would require another thousand years to reach seven hundred millions since Abraham's day. But the Chinese number that in two generations—seventy or eighty years.

descendants of Jacob, but these predictions have their fulfillment only under the reign of the Messiah. (See Jer. 23:3-8; 30:7-10; 31:10-40; Ezek. 36th and 37th chapters; Rom. 11:12-26, and many other scriptures.) Israel will again be the Lord's chosen at His return and in His kingdom. (Zech. 8th and 12th chapters.) His blessings will be upon them abundantly in that day. They shall prosper, shall be blessed of God and made a blessing among men. Not only will they continue during the period of a thousand years, commonly known as the Millennium, but they will be the center of His kingdom in the new earth, and their offspring will then be so numerous as to fulfill the wonderful prophetic declaration under consideration, "They shall be as the sands of the seashore for numbers." This is the only thing apparently that will save this prophecy from at least the appearance of exaggeration. When the curse is removed, when the shadow of sin is lifted from the earth, when disease becomes unknown and death is only known by history, when righteousness fills the world and the light of God's own face scatters the darkness of the earth, when Edenic conditions are restored and the Gospel of infinite love is preached, believed, accepted and obeyed through all the lands, when children born of holy parents are reared in the nurture and admonition of the Lord, and, like Enoch of old, walk throughout the centuries of their pilgrimage with God, till in some blissful day the chariots of the sky sweep alongside and bear them to the city above, and they are not found upon

earth because God shall have translated them, then will the prophecy be realized in all its blessed fullness—that the seed of Abraham shall outnumber the stars of the sky and the sands of the ocean-beach. Blessed Coming Day!

4. To a Thousand Generations. A Post-Millennialist, having heard me preach on the blessed theme of our Lord's near coming, came at me by way of reply with a proposition like this, "You believe the prophecies?" "Yes." "And you believe the return of Jesus is near at hand?" "I do." "How do you reconcile your idea of His soon coming and the end of the world with God's covenant with Abraham to bless him and his seed after him to a thousand generations?" (1 Chron. 16:15,16; Psa. 105.8.)

Our brother continued his reasoning like this, "We might allow forty years for an average generation since Abraham, a thousand generations would therefore equal forty thousand years. But from Abraham's time to the present has scarcely been forty centuries, consequently we would lack more than thirty-five thousand years of having completed the time covered by this promise." Now, the brother thought his argument absolutely unanswerable, but it was based upon a false assumption, i. e., that the generations of earth shall cease when Christ comes, and such is, indeed, the unfounded assumption of Post-Millennialism. But it is not taught in God's Word. The Bible nowhere teaches that the human race will cease to generate and multiply when Christ comes. From the Post-

Millennial standpoint, this is a difficult proposition. God has, indeed, pledged His blessing to the offspring of faithful Abraham to a thousand generations. Scarcely one hundred have passed since the promise was made. If the coming of Christ means the destruction of the earth, and the cessation of its population, then the conclusion is inevitably forced upon us, that He cannot come for many thousands of years, else the prophecy would seem to be an inexcusable exaggeration. But when we look at the subject scripturally, and see that the population of earth will continue and increase during the Millennium, and thence onward, through the uncounted millenniums of the new earth, when death and sin shall be no more, then the promise has a volume of meaning, a richness and beauty about it that is worthy Him who made it. How the idea ever gained currency that God would cut off the history of this earth and stop the increase and flow of its population is a question!

5. Continuance of Jerusalem. There is a pledge in Scripture that this ancient city shall continue. In the words of Jeremiah we read, "The days come, saith the Lord, that the city (Jerusalem) shall be built to the Lord from the tower of Hananeel to the gate of the corner, . . . it shall not be plucked up nor thrown down any more forever." (Jer. 31:38-40.) Again, we read a very similar declaration, "Judah shall dwell forever, and Jerusalem from generation to generation." (Joel 3:20.) From another prophet we have this language, "Jerusalem shall be inhabited as towns without

walls, for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about and will be the glory in the midst of her." (Zech. 2:4,5.) "The Lord will choose Jerusalem again," "I will bring them (His ancient people), and they shall dwell in the midst of Jerusalem," "many people and strong nations shall come to seek the Lord of hosts in Jerusalem and to pray before the Lord." (Zech. 8:20-22.) It will be observed, by the careful reader, that this is not some other city, but Jerusalem; neither is it the New Jerusalem that comes down from God out of heaven as the home of the risen and glorified saints, but it is that very city where our Lord was crucified. And why do we say this? Because it is the city that was once under the curse of God, which the New Jerusalem never was. This rejected city shall be chosen of the Lord "again." It is the same city which has been overthrown and devastated which is to be rebuilt.

In the passage taken from Jeremiah (which see in full), the very dimensions of Jerusalem as it will be after its glory is restored are given, including "the tower of Hananeel," "the brook of Kidron," "the horse-gate toward the east," and so to the end. All this is very earthly; it gives no hint of the God-built city from the eternal world, but of the once-demolished and now rebuilt city wherein David and Solomon reigned. It shall be restored to greater magnificence than ever, its glory far surpassing that of its palmiest days in former generations.

6. David's Throne. God made a great promise to David. It was a message through his servant Nathan.

"And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

"He shall build me a house, and I will stablish his throne for ever.

"I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee:

"But I will settle him in mine house and in my kingdom for ever; and his throne shall be established forevermore." (1 Chron. 17:11-14.)

God cannot lie. He has pledged Himself to David concerning his seed—which is Jesus—(Luke 1:33 and Rev. 22:16)—that He will "settle" him, which means to establish, or confirm him, in his kingdom; and "his throne shall be established forevermore." Now, David had an earthly throne, not a heavenly. The establishment, therefore, of his kingdom and of his throne must necessarily be upon the earth. A very similar declaration is given through the prophet Isaiah, where he speaks of Christ as the "child born" and as the "Son given." He says, "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever." The "child born" has reference to our Lord's human nature, to His genealogy from David. The "Son given" por-

trays His divine nature, for He is God's only begotten Son, given for the world. (Jno. 3:16.) Now, in this dual character, in the combination of His divine-human nature, He is to possess the throne of David. By no stretch of the imagination can this be made to represent a kingdom far off in other worlds, for David never occupied any throne, or ruled in any kingdom, outside of Palestine. The throne in heaven was occupied by Christ from creation; it needed no establishing, for it had no origin, being as eternal and unoriginated as the God-head. But the pledge given here is, that the throne of David shall be established. A promise of the same import may be found in the prophecy of Jeremiah. God says, "I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah. . . . I will cause the Branch of righteousness to grow up to David; and He shall execute judgment and righteousness in the land." Where is this judgment to be executed? In "the land" of Judah, not in the skies, nor in Heaven. He adds, "In those days shall Judah be saved and Jerusalem shall dwell safely." (Jer. 33:14-16.) Like the other prophecies we have examined, this points out the prosperity of Jerusalem, the triumph of Judah, the establishment of the throne of David, not in the far-off home "beyond the blue," nor among the angels, but "in the land."

These predictions are confirmed by the announcement of the angel when he informed Mary that she would be the mother of the Messiah.

“He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David:

“And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.” (Luke 1:32,33.)

The divine nature of our Lord is here set forth in the fact that He is called the Son of the Highest; His human nature is as clearly represented by the term, “his father David.” The promise is then given that He shall reign—in heaven? No; but “over the house of Jacob”—how long? “*Forever!*” But, lest the simple expression “forever” might be misinterpreted, being limited, as it sometimes is by men, to mean simply a long period, a very great while, the messenger of heaven adds, “Of His kingdom there shall be no end.” Nothing more could be said of the existence of God, or of the length of eternity than is here spoken of the reign of Christ, “over the house of Jacob” and on “the throne of David.”

There are those who stoutly contend that the throne of “David” represents, not an earthly kingdom, but the eternal throne of God. We object to this for several reasons. (a) The position has no scriptural foundation. I challenge the teachers of this idea to produce one single word from Holy Writ that clearly sets before us the thought that the “throne of David” is the same or the same as the “throne of God in heaven.” That which has no scriptural warrant is unworthy our faith, if the subject under consideration be a Bible doctrine. (b) It would minify the throne of heaven from whence all

worlds are ruled to represent it as a throne of a mere human monarch. Christ had a human nature, and, as such, being the Son of David, the Son of man, He may rule this world from the throne of David. But we cannot consistently concede that this earthly throne is the equivalent of the eternal throne of God. In fact, Jesus, *as man*, is to yield it up after awhile to the Godhead. (1 Cor. 15:28.)

(c) It may be contended that this is but the symbol of the divine government. There is nothing about it to indicate that it is spoken as a symbol. The language is plain and specific. Figurative language is used when it is necessary to render a prediction clear on the one hand, or, possibly on the other, to cover, to veil, for the time being, a prophecy that might be frustrated, if expressed in unveiled language. But there is no reason why a prophecy concerning the throne of David, or, on the other hand, the eternal kingdom of Christ, should be thus veiled, nor is it veiled in other prophecies. We are told in simple and unmistakable language that "He shall have dominion from sea to sea and from the river to the ends of the earth." Again, "the Lord shall be king over all the earth." Then, as to the heavenly reign, St. John clearly announces that all created intelligencies worship Him, as likewise did Paul. (Rev. 5:13; Phil. 2:11, 12.) Accordingly, we conclude that the angel spoke in plain language that which shall be literally fulfilled, viz.: that Christ "shall reign over the house of Jacob," and shall be king on earth, as was David, His father, after the flesh.

7. That Christ's endless kingdom is on earth, thus guaranteeing the earth's perpetuity, is confirmed by the specific declaration of the prophet. We read in the Apocalypse that when the seventh angel sounded, "There came to be loud voices in heaven, saying, The kingdom of the world hath become the kingdom of our Lord and of His Christ, and He shall reign unto the ages of the ages." (Rev. 11:15, Rotherham's translation.) The language of the Revised Version is similar. "The kingdom of the world is become the kingdom of our Lord and of His Christ, and He shall reign forever and ever." There are a few points we would call the reader's special attention to in this prophecy. (a) The time of its utterance; at the sounding of the seventh trumpet, which is the last. This wonderful event does not occur, therefore, till the end of this dispensation. As the world now belongs to the devil, who is its prince, even its god, the dispensation must certainly change when the ownership of the world changes hands. (b) It is the dominion of the world—not the kingdom of the heavens—which passes into the hands of our Lord. There are those who contend that Christ already has the kingdom, but that His reign is in heaven, not on earth. But their vain speculations come to an end when brought into conflict with such prophetic declarations as this. We are plainly informed that Christ shall take the kingdom of the world, not the "kingdoms" as in the King James, but "the kingdom." There will not be many kingdoms under many rulers, but simply one dominion. (c) The

extent of this kingdom. After having asserted that it is the kingdom of the world, the heavenly voices confirm the arguments which we have heretofore advanced, viz.: that this kingdom on earth shall have no end. Listen! "He shall reign forever and ever." We would ordinarily understand an unending kingdom, when the simple term "forever" is used. But lest some human limitation might be put upon it, the word of inspiration makes assurance doubly sure by repeating the endless term, "forever." The same method is used by Daniel concerning the reign of the saints. He says, they "shall take the kingdom and possess the kingdom forever, even forever and ever." (Dan. 7:18.) Now, where is the eternal kingdom located? Our Post-Millennial brethren point us to the skies. Some of them even say that the blessed feet of Christ shall never stand upon this earth again, but these are earth-born voices. The voices from heaven joyously proclaim that He shall take the kingdom of the "world" and reign here forever. Then remember, dear reader, that this endless kingdom shall be world-wide, embracing in its beneficent scope all nations, tongues and peoples. (d) The time of this taking possession of the kingdom by our Lord, which we have seen to be at the sounding of the seventh and last trumpet is further confirmed in this prophecy. We read, "Thy wrath is come and the time of the dead, that they shall be judged." (ver. 18.) This establishes the fact beyond all doubt that the reign of Christ over the nations of the earth will

be inaugurated at the time of the Judgment, the time of the raising of the dead, the rewarding of His servants, the punishing of His enemies, and the vindicating of His truth. This completely annihilates the dogma of Post-Millennialism. If God's Word be true, Post-Millennialism is false, despite the high-sounding names it may boast. If Post-Millennialism be true, why, we had as well burn the Bible—for the Word and the Post-Millennial creed constantly contradict each other. They cannot be reconciled; hence, it is impossible that both should stand. Christ shall "reign on the throne of His father David," "over all the earth" (Zech. 14:9), the kingdom of the world shall be His, but not till the time of raising the dead and of inaugurating the Judgment. When His kingdom is once established, it shall occupy the same territory which had been the theater of the four world-wide kingdoms. (Dan. 2:33-44.) On the same earth whereon ruled Nebuchadnezzar, Alexander, the Cæsars, and others of earth's potentates shall the Lord God set up a kingdom, and "it shall stand forever"—to eternity. This is contrasted with the other kingdoms, for they were mutable, whereas God's kingdom is immutable. They perished, His kingdom shall abide, their glory faded, the lustre of His crown shall never tarnish. It is when Jesus comes in the clouds that the despondent and suffering disciples are exhorted to lift up their heads, for "the kingdom of God is nigh." (Luke 21:27-31.)

8. Enthronement of the Apostles.

"And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19:28.)

We have called attention to this scripture elsewhere, but we use it in this connection to show the following points: (a) The time is when the Son of man shall come, and shall "sit on the throne of his glory." (b) It is a "regeneration" period, i. e., the time for renewing and remaking the earth and the kingdoms thereof. (c) It is the time for the crowning of the Apostles, i. e., the day of the inauguration of the Messiah's kingdom as Son of man. (d) There will remain at this time the twelve tribes of Israel. Now, if the earth is to be annihilated at the coming of Christ, there will remain no tribes of Israel, no people over whom Christ and His apostles shall reign, and thus the whole scriptural idea of the kingdom would vanish away into nothing. But if the earth shall abide, the tribes of Israel continue, and the offspring of Abraham increase in the earth, throughout endless generations, then there is a volume of meaning in the text, and a wonderful outlook upon the future is afforded us.

EVERLASTING GENERATIONS.

I have no personal knowledge of the Hebrew language, but scholars tell us that the word for "eternity" is "*olam*." It is used with reference to

the existence of God and to the extent of His kingdom. Now, this word occurs in many Scriptures which are spoken with reference to the continuance of the earth, and the existence of the human family on it. Notice, especially, the following passages: God said to Jacob, "I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thee and to thy seed after thee for an everlasting (*olam*, eternal) possession." (Gen. 48:4.) Thus, to Jacob was Canaan promised for a possession of eternity. But what is the pledge worth if the earth, including Canaan, is to be annihilated? The reader will observe, also, in this passage the promise of a multiplying of the population of the earth forever, in the fact that his "seed" are to inherit it. It is surely not to be the inheritance of risen, immortal and glorified beings, but of the continually increasing progeny of the man Jacob. In the prayer of Moses, who knew God personally and was allowed a personal approach to Him such as few men have ever been permitted, we find this language:

"Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever." (Ex. 32:13.)

The man of God is bold to call the Lord's attention to the fact that He had "sworn," by Himself, that the land of Canaan should be an inheritance for ever—*le olam*, to eternity—for the "seed" of Abraham, of Isaac and of Jacob.

Joshua also recounts this matter in the following language:

“And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children’s for ever, because thou hast wholly followed the Lord my God.” (Josh. 14:9.)

He refers to the land of Canaan as Israel’s possession, declaring to them, “It shall be thy inheritance, and thy children’s for ever”—*olam*, to eternity. We know that God exists to eternity, His throne likewise endures for ever, and lo, we have the declaration that Israel, in a series of endless generations, shall possess the land of Canaan. The Lord made a conditional promise to Solomon of the same character. He said, “If thou wilt walk before me, as David thy father walked, in integrity of heart and in uprightness, . . . then will I establish the throne of thy kingdom upon Israel, for ever”—*olam*, to eternity. (1 Kings 9:4,5.) Because of Solomon’s apostasy, His name is withdrawn from future promises, but that of David’s is continued. This passage, however, confirms our interpretation of the others, that there is an endless, an eternal, kingdom made over to the descendants of David, Christ Himself occupying the throne to eternity. (Luke 1:32,33.)

Mt. Zion is the hill upon which Jerusalem is built, and especially upon which Solomon’s temple was erected. The following passage shows us that this Mt. Zion, and hence Jerusalem, shall continue for ever.

“They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever.

“As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever.” (Psa. 125:1,2.)

How long shall Mt. Zion abide? Forever—*olam*, to eternity. A very similar statement may be found in the following language: The Lord said, “In Jerusalem shall my name be forever—*olam*, to eternity.” But suppose Jerusalem shall be destroyed utterly, suppose the very earth shall be swept into nothingness, or burned into ashes and scattered throughout the illimitable universe. Then what is the meaning of the passage before us?

Isaiah is recognized as the evangelical prophet. Much of apostolic power rested upon this Spirit-anointed man. (Is. 6:1-9.) From his prophecy (chap. 60:14-21), we note the following points. The subject is “Zion” or the Holy One of Israel. He says, “I will make thee an eternal excellency, a joy of many generations;” “violence shall no more be heard in thy land, wasting nor destruction within thy borders,” “the sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory;” “thy people also shall be all righteous: they shall inherit the land forever—*olam* to eternity.” We observe that the passage contains the following points: (a) It pertains to Zion, the city of the great King, and therefore represents Israel as under the reign of David. (b) Her excellence and

glory are to eternity. (c) The passage carries our vision forward to the new Earth, when the "sun shall be no more thy light." This condition prevails only after the Judgment, in earth made new. (Rev. 22:5.) The Lord Himself is the everlasting, the eternal, light of her and her mourning ends, because sin and all its consequences have ended. (Rev. 21:4, 5.) (d) In the midst of all this the perpetuity of the human race is assured by the fact that Zion, in this blessed condition, is "a joy of many generations," i. e., of endless or countless generations. (e) Let us not overlook the fact that the whole scene is on earth instead of in heaven, for we read of the people as being all righteous, and that "they shall inherit the LAND forever"—*olam*, to eternity.

The same prophet elsewhere speaks as follows:

"And the Redeemer shall come to Zion, and to them that turn from transgression in Jacob, saith the Lord.

"As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." (Isa. 50:20, 21.)

The passage confirms our argument in the following points: (a) It is when the "Redeemer shall come to Zion"—not when the people of Zion go to Him. (b) The Spirit of the Lord is present and operating among the people. "And He (the Spirit) shall not depart out of thy mouth, and out of the mouth of thy seed." There are many who believe

that at the return of Christ, the Spirit will be taken from the earth. This is unscriptural. The Holy Comforter will be here, throughout the Millennium and on through ceaseless ages. (c) The perpetuity of the race is assured by the promise being extended to include "thy seed" and "thy seed's seed." (d) Again, we find the word from "henceforth and forever"—to eternity.

In the prophecy of Micah we find confirmation of the views we have presented.

"In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted.

"And I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mt. Zion from henceforth, even forever."

(Micah 4:6,7.)

Observe the following points: It is: (a) At the close of Israel's desolation, when they are gathered from the ends of the earth. But this occurs only at the return of Christ. (Luke 21:24-27.) God promises to assemble "her that halteth," and to "gather her that is driven out." The people that have been so long down-trodden of the nations are yet remembered of God, and will be restored to their land. (b) God pledges to make this "remnant," and this people that "were cast far off," even the once-despised and dispersed of Judah, "a strong nation." (c) In addition to all this we have the pledge of the Lord that "He shall reign over them in Mt. Zion." (d) How long shall this dominion over restored Israel continue? for

a thousand years only? No, indeed, but from "henceforth, even forever"—to eternity.

We have found our position corroborated by the writings of Moses, of Jeremiah, of Micah, and we could, indeed, trace it out in nearly, if not all the prophets of Holy Writ. We will close the argument at this point with some extracts from the 89th Psalm. Here we learn that God's faithfulness is made known to "all generations," that His "mercy shall be built up for ever"—to eternity. To David, God confirms His covenant, saying, "Thy seed will I establish for ever"—to eternity—and "build up thy throne to all generations." Listen to this astonishing statement, "His (David's) seed I will also make to endure for ever, and his throne as the days of heaven." Does this look like an annihilated earth? Again, Jehovah repeats the pledge that his (David's) seed shall continue to eternity, and adds that it shall be accompanied by the perpetuity of "his throne as the sun before Him." How long shall the sun endure? How long shall the days of heaven continue? Just so long shall the kingdom remain in Zion, and the throne of the Lord exist in Jerusalem; while the seed of Israel shall continue and shall serve and honor God. (Verses 2,4,29,36.) We might multiply Scriptures from the Old Testament, but it is unnecessary in this connection.*

* I am indebted to D. N. Lord's "The Coming and Reign of Christ" for the references to the Hebrew word *olam* here used. He is a man of research, and I accept his suggestions as to the force of this word. I know nothing of Hebrew.

CHAPTER XI.

As to Eating and Drinking.

In the study of this subject the question is frequently raised, **WILL THERE BE EATING AND DRINKING IN THE RENEWED EARTH?** Certainly; as much so as there was eating and drinking on the part of Adam and Eve prior to the fall. Only let it be borne in mind that the earth continues to be populated by the purified descendants of the first pair, and the answer to our question is easy. We know that God placed Adam in the garden, wherein grew all manner of fruits. Among others, the tree of the knowledge of good and evil and "the tree of life." It is highly probable that Adam's immortality depended upon his partaking of the fruit which grew upon the tree of life. This thought is confirmed by the action of God in driving the man and his wife forth from the garden, when the Almighty said, "The man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord sent him forth from the garden of Eden." (Gen. 3:22,23.) The only legitimate conclusion is that life was prolonged by access to that tree known as the tree of life. But since God had sent forth the edict that man should die, the penalty of disobedi-

ence was enforced by his expulsion from the garden, thereby preventing his access to the life-giving tree. In the renewed earth, access to the tree of life is permitted and thereby the nations are healed, and, as a consequence death is no more. (Rev. 22:2.)

WILL THE RISEN IMMORTALS EAT?

This question is more difficult than the other, and yet the Scripture seems to abundantly sustain an affirmative answer.

We must remember that the resurrection is for the body, involving a resuscitation of the physical man. While the resurrected body evidently has none of its coarser, carnal, sexual elements, it does possess a real entity. In the case of Jesus, we know that the identical body which was laid in the tomb came forth, and was doubtless "handled" by the disciples. (1 John 1:1.) To them Jesus said, "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones as ye see me have." The disciples were amazed, wondering; their astonishment being mingled, of course, with great joy, when lo! the Master asked them, "Have ye here any meat?" "And they gave Him a piece of a broiled fish and of an honeycomb; and He took it and did eat it before them." (Luke 24:39-43.) Bear in mind, reader, that this occurred after the resurrection of Jesus, when He possessed the same body in which He now sits at the Father's right hand in heaven. Peter, preaching to Cornelius, says: "We did eat

and drink with Him after He rose from the dead." (Acts 10:41.) Whatever Jesus may do in heaven, and however the future of His saints may be, we know that our Lord did partake of solid food after His resurrection.

2. The Psalmist, referring to the time when the Israelites were fed in the wilderness upon manna, says that God "opened the door of heaven and rained down manna upon them to eat," and gave them of "the corn of heaven." To this he adds, "Man did eat angels' food." (Psalm 78:23-25.) So it seems that angels have "food," and that it is called the "corn of heaven," and it is so substantial that the children of Israel could live upon it in their wilderness journeys.

3. The above argument is confirmed by a scriptural incident. We remember that when Abraham stood in his tent door (Gen. 18:1-8), "the Lord appeared unto him," "and he lift up his eyes and looked, and, lo, three men stood by him." The patriarch welcomed them, brought water that they might wash, and bade them rest themselves under the tree. He hastily killed a "calf, tender and good," which was dressed and prepared with milk, butter and "cakes," which were baked "upon the hearth." This repast was set before them, "and they did eat." Now, who were these men? The Lord Himself seems to have been one of them. The other two were evidently the angels, which a little later appeared in Sodom at the home of Lot. We read concerning the departure from Abraham, "The men turned their faces from thence, and went to-

ward Sodom, but Abraham stood yet before the Lord." It seems clear that those who are called "men," and who departed for Sodom, were the same two angels which appeared unto Lot as he "sat in the gate of Sodom." They entered into his house, washed their feet, "and he made them a feast and did bake unleavened bread, and they did eat." (Gen. 19:1-3.) They appeared as men, talked as men, ate as men, and yet it is specifically stated they were "angels." So we not only find that men in the wilderness lived upon angels' food, but that angels also partook of men's food. When these two angels appeared to Abraham, the Lord was with them, and He, as well as they, partook of the meal set before them by the patriarch. The Lord did not accompany the angels to Sodom, but "went His way as soon as He had left communing with Abraham." (18:33.)

4. There are a number of promises made by the Saviour to His faithful followers which bear out the idea that the inhabitants of the celestial kingdom will both eat and drink.

(a) The Master said to His disciples as they sat with Him at table, on the night of His betrayal, "I have heartily desired to eat this passover with you before I suffer (marginal reading): for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." He next gave them the cup, representing His life-giving blood, and said, "I will not drink of the fruit of the vine until the kingdom of God shall come." (Luke 22:15-18.)

(b) He not only looked forward to the time when He Himself shall drink of the fruit of the vine in His kingdom, but He pledges His disciples that they shall partake of it with Him in that day. He says, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." (Matt. 26:29.) So we find that both He and His disciples are to eat and drink in the day of His glory.

(c) The kingdom of heaven is compared in its inauguration to a great wedding feast. (Matt. 22; Luke 14.) The angel bade John, "Write, Blessed are they which are called unto the marriage supper of the Lamb." (Rev. 19:9.) But those who reject the call of the Master in this, the day of His rejection, shall not partake of that feast. "I say unto you that none of those men which were bidden shall taste of my supper." (Luke 14:24.) Thus we find that a certain class shall be admitted to the wedding feast, and another class shut out. But some are so disposed to spiritualize everything pertaining to future life that they cannot believe there will be anything so "gross and materialistic" as eating and drinking in the celestial kingdom. To all such we commend the language of Jesus, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22:29,30.) This language is specific and easily to be understood. I cannot but believe that the Master said what He meant, and meant what He said.

If so, there is to be a kingdom, in which there are to be thrones, there is to be a table, and at this table the faithful may "eat and drink." With one of old, I would say, "Blessed is he that shall eat bread in the kingdom of God." (Luke 14:15.)

CHAPTER XII.

Earth Renewed and Perpetuated.

NEW TESTAMENT ARGUMENT.

Having pursued our investigations mainly in the Old Testament, we now purpose examining some passages in the New Testament. As in all other cases it will be found that the starlight or day-break of the Old shades into the high noon of the New, the lesser light of the Old gives place to the greater of the New.

I. Earth the inheritance of the saints. How familiar the words of the Master, "Blessed are the meek; for they shall inherit the earth." (Matt. 5:5.) I well remember my moralizing on this when a youth. I said, "It seems they do not usually inherit much of it. As a rule, the Lord's people are the poorest, many of them being forced to live in cottages, or even cabins, and these frequently rented, rather than being their own property." But a broader vision has come to me. In it I have learned that the time of the saints' inheritance is not yet. The Master did not say, "They *have* inherited" the earth, but "they *shall*." He even spoke of his own "day" as future. (Luke 17:24.) The world is at present under the dominion of Satan, and in possession of his servants, who hate Christ and His followers. (Jno. 15:18,19.) But the

Lord God shall give this world to His Son. (Psa. 2:8.) And His saints shall inherit it with Him, for they are co-heirs. (Rom. 8:17.) We know they have not yet entered upon their inheritance, for Satan is yet the prince of the world, and the god of the age, while the Lord's followers are yet praying, "Thy kingdom come." (Matt. 6:10.) If the earth is to be destroyed at the coming of Christ, and the devil is to be its god through this age, till our Lord's return, then pray tell us, when do the saints inherit the earth? If the earth is to be destroyed, as is commonly believed, what will it be worth as an inheritance to the meek, or to any one else? There would be little inspiration to offer a man as an inheritance something that is to be swept into destruction as soon as it becomes his.

Not only so, but the theory that limits the Lord's reign on earth to one thousand years is well-nigh as short-sighted as that which annihilates it at His coming. It would seem strange if the Lord should make the world, let the devil run it for six thousand years, then give it to His Son and the saints for one thousand years, and immediately afterward destroy it. The devil would get the lion's share. But such is not God's plan. "The earth is the Lord's, and the fullness thereof; the world and they that dwell therein." (Psa. 24:1.) The dominion of Satan on this planet is but an interregnum, a simple parenthesis in the plans of the Almighty. In due time Beelzebub shall be ousted from his stolen domains, and earth's rightful Sovereign shall possess it for ever. Hail the coming day! Let the

meek of the earth look up and lift up their heads, for the earth shall be their possession ere long.

II. Its present condition. The glory of this earth, save the short time in which it was occupied by the unfallen pair of Eden, lies ahead. Its state as yet is sad. The great Apostle to the Gentiles portrays the present condition in lurid colors:

“For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

“For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope;

“Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

“For we know that the whole creation groaneth and travaileth in pain together until now.

“And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body.” (Rom. 8:19-23.)

This passage loses much of its force by what is manifestly a faulty translation in the common version. The word “creature” should be “creation.” In proof of this, examine any critical authority, such as the Revised Version, Rotherham, the Greek text, etc. In the Revised Version we read, “The earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, . . . we know that the whole creation groaneth and travaileth in pain together until now.” It will interest the reader to note the translation of Rotherham, which is very

literal and especially full of meaning, "For the eager outlook of creation ardently awaiteth the revealing of the sons of God, for unto vanity hath creation been made subject—not by choice, but by reason of Him that made it subject in hope that creation itself also shall be freed from the bondage of the decay, into the freedom of the glory of the sons of God; for we know that all creation is sighing together, and travailing in birth-throes, together until the present,—and not only so but we ourselves also who have the first fruit of the Spirit—we even ourselves, within our own selves, do sigh,—sonship ardently awaiting—the redeeming of our body."

Reader, did you ever understand this passage? It cannot be properly interpreted in the light of that theory which proposes the utter destruction of the earth. In this Scripture the shadows lie heavy now, the sunlight shall burst by and by. There are here affirmed three things of creation, in its present estate. (1) It is a "groaning" creation; (2) a creation subject to "vanity;" (3) a creation in bondage to "corruption." From all this, the creation is ardently awaiting deliverance, which is promised it at "the manifestation of the sons of God."

1. A groaning creation. (Verse 22.) Groaning indicates pain, sorrow, anguish. Rotherham uses the word "sighing." A sigh indicates a grief of spirit, a deep-seated trouble. So the whole creation, i. e., as pertaining to this world, is sighing and groaning over its sad and painful condition. Any

student of history, past or present, is bound to recognize the force of this passage. The world is a battlefield, a graveyard, a scene of desolation; it is swept with sighs, washed with tears, covered with graves and piled with the bones of its dead. The sadness of this world is hard to picture; indeed, it is impossible to comprehend. It is marvelous how the great and tender heart of our compassionate Father can endure the endless sighs and everflowing tears of this groaning, sin-blighted, suffering creation. The reader will observe that the apostle declares that the creation "travailleth in pain together," or as Rotherham puts it, "in birth-throes." He uses as a figure to illustrate the agony of earth's groaning the sorrows of maternity. There is nothing that touches a tender heart more than the cries of helplessness when a mother in travail is bringing forth her first-born. But we know that out of the anguish of travail comes new life, and herein is to be found the meaning of that expression, that God hath subjected the creation to these things in hope, i. e., in the expectation that out of the travail, the anguish, and agony of the present condition (like a sinner's agony when under deep conviction for sin), creation shall be born again into a newer and better life—into a new creation.

We observe that the whole creation, so far as earth is concerned, is subject to this condition of agony, of groans, of corruption. None are exempt. Men seek to drown their sorrows in the cup, but the intoxicating bowl only intensifies and

multiplies them. They seek to forget their griefs in the giddy whirl of the ball-room or in the sensual follies of the theater. But these fail. They strive to rise above anguish and suffering by the accumulation of wealth, but there are sorrows and skeletons in the palace, as in the hovel. Earth has no remedy, the race cannot deliver itself, our only hope is from on high. In view of these facts, how foolish are the giddy and thoughtless revelings of men. Will not our sorrows drive us to the cross, cannot men be called by the groanings of creation to center their dependence on God, and thus be led to a higher and better life?

But there is a pathetic revelation on this subject in the Inspired Scriptures. We hear that even the Godhead, in all its triune perfection, suffers with man over sin. This seems, no doubt, a rash statement, but let us see what the Word has to say about it:

(a) The Father. Does He suffer? Let Isaiah answer. "In all their afflictions He was afflicted." (63:9.) The reference is to the Father and His relations to the children of Israel. They suffer and He suffers with them. They suffered through their sins, and He because of them. In the book of Judges we read, "His soul was grieved for the misery of Israel. (10:16.)

(b) The Son. "He is despised and rejected of men; a man of sorrows and acquainted with grief." "He was wounded for our transgressions, He was bruised for our iniquities." (Isa. 53:3-5.) We further read that "He was oppressed," "He was

afflicted," "He was bruised," He was put "to grief." "He shall see of the travail of His soul." Thus we find that Jesus, the second person in the adorable Godhead, has gone through the anguish and agony, the sorrow and travail, which result from sin.

(c) What about the divine Spirit? Does He also suffer? Let the inspired Paul answer. "The Spirit Himself maketh intercession for us with groanings which cannot be uttered," that is, with unutterable, inexpressible groanings. O, that our hearts might be reverent as we contemplate this awful subject. Reader, had you thought of it, that through the follies of our race, and its wicked transgressions, even the holy Father, the pure, the lovely, the undefiled Son, the immaculate, the divine Spirit have been made to suffer? Every transgression of your life is a grief and a source of sorrow and pain upon the heart of God. Then let us loathe sin, abhor transgression, abstain from every form of evil. Does not this thought throw light upon a passage in Luke (15:10), "There is joy in the presence of the angels of God over one sinner that repenteth." This does not say that there is joy "among" the angels, as so frequently quoted, but the joy and rejoicing are said to be "before" or in the presence of the angels. This doubtless means that it is on the part of the Godhead that the joy is felt and expressed over the repentance of a sinner. We know that Jesus wept for love of Lazarus at his grave and over Jerusalem because of its sins, but now we find that the whole Trinity

suffers on account of sin, and rejoices over a returning soul.

2. Vanity. The word rendered "vanity" is "*mataioteti*." It is defined by Pickering, "Vanity, folly, levity, inutility;" "in the sense of frailty or transientness." We observe among these definitions the words "frailty," "transientness," "inutility," and under such conditions is the earth at present. A transitoriness seems to characterize all things earthly. There is nothing stable, fixed, settled; governments decay and pass away, even marble monuments crumble to pieces, iron rusts, and the most durable things perish. Another term we find here is "inutility." The evil grows of itself, the good has to be cultivated. The poor man toils through the long days of summer, and yet often finds in the autumn no harvest, the drought has consumed his crop, or the land is too poor to produce it. It is a part of the curse that rests upon the earth. (Gen. 3:17-19.) God has forced the earth into this condition of vanity because of sin; when sin is removed from the earth these conditions will pass away, and stability and beauty shall characterize creation. As it is now, the very music of creation seems pitched in a minor key. As we write these lines, a plaintive note is heard from the playing of the winds on the telephone wires just outside our door. The winds sigh as though they were just from a funeral, as we hear their plaintive note we look out to see if the tears might not be falling. Reader, did you ever go out alone in a beautiful spring morning, when all crea-

tion is taking on new life, when the sun is shining in beauty and the earth is carpeted in green? In the midst of this picture of new life, have you never sat down among the pine trees and watched them as the spring breeze sweeps through their boughs? Have you never listened at the tune the zephyrs were playing through their branches? Amidst all the beauty of spring you find here a mournful cadence, a low, plaintive note, that tells of sorrow and begets a feeling of sadness in the depths of one's soul. What do the sighing winds tell us? From what text do they preach their sermons? Does not your mind turn to Romans 8th and answer, "The creation is made subject unto vanity, it sigheth and travaileth in pain together"?

3. Corruption. The Greek word here is "*phthoras*." It is defined by Pickering, "corruption, destruction, ruin; contagion, pestilence, mortality; violation, seduction; debauching, depraving." Rotherham renders the word at this place, "decay;" so the creation is under the blight of sin; its contagion and pestilence are everywhere; all around is decay. Hence come all our diseases. The very earth is full of poison, and the air is impregnated with death. We drink in death from our cisterns and swallow it in our food. God has, because of sin, turned His hand upon us, and wasting and decay dwell under our roofs and sit at our tables. The curse is on man and beast; even the sunshine brings fever, while the shade is loaded with chill. The pestilence flourishes in the shadows, and the deadly fever in the sunlight.

There are sorrow and pain, anguish and agony, tears and heartaches to be encountered on every hand. Man and beast are alike involved in the suffering and sorrow that result from sin.

III. Deliverance Promised. As long as there is sin, there will be death. As long as there is death, there will be anguish and tears. But, praise the King, a brighter day is promised! God hath subjected the earth and all creation unto this condition of vanity, in the hope that "creation itself shall also be freed from the bondage of decay into the freedom of the glory of the sons of God." (Verse 20, Rotherham.) The remedy shall go as deep as the disease. The God of our hope and redemption is fully able to cope with the god of this age. He has promised that earth's shackles shall be broken, and that the freedom of the "sons of God" shall be extended to the entire creation. Wherever the chains of sin have galled, there shall be applied the balm of Gilead. For every tear shed on account of sin, God has a smile of relief; for every shackle forged by the arch enemy, the Most High has a jubilee of deliverance. The Master tells us that the mother who brings her child into the world in agony, straightway forgetteth her pain, for joy that a man is born into the world. And so groaning creation shall by and by forget its agonies in the bountiful deliverance which shall be hers when the old sighing condition gives place to the joys of a new creation.

There is a passage especially applicable in this connection which is sometimes used by preachers,

frequently by evangelists of the "holiness" persuasion. We refer to 1st John 3:8, "For this purpose the Son of God was manifested, that He might destroy the works of the devil." It is a beautiful passage and very full of meaning. It certainly teaches a present deliverance from sin. But this is not all. What are the "works of the devil"? Some one answers, "Sin." But "sin" is singular, the text uses a plural term, "works." Sin is, indeed, the root of all evil, and when sin is destroyed in a life, that happy soul is on the way to complete and final deliverance. But the text evidently involves more than the simple sanctification of the soul and body. (1 Thess. 5:23.) Glorious as is sanctification of the individual, the apostle points us in this text to yet more, even to the deliverance of *groaning creation*. The devil's curse has spread over all creation. In its wake comes a multitude of indescribable ills, withering and blighting the bodies, minds and souls of men—such as poverty, famine, pestilence, war; gray hairs, stooping forms, aching limbs, shattered minds; bruised hearts and broken spirits groaning and sighing over the intrusions of the adversary—these and ten thousand other things may be catalogued among the "works of the devil." But Christ shall destroy them. The work of reconstruction must and will be co-extensive with the work of demolition. Wherever the dragon has sown the tares, God's angels shall bind them into bundles for the burning, and there shall be gathered golden grain for the harvest day of the Lord. Rev. R. Abbey,

whom we have quoted as a Post-Millennialist, has, nevertheless, some very true words on the victories of Christ. Hear him: "Every thing that sin injures will be rectified, cured, renovated, brought back to its proper, natural place and use, as God at first intended. The system of REMEDY in and through Christ will not be partial, but absolutely complete. The benefits of the atonement will reach and cover every inch of ground which in any and every way was touched or affected by the sin of Adam." (Diuturnity, page 155.) Again, "Sickness, famine, war, want, hate and frowns are the footprints of sin; but the tread of the Saviour shall efface them perfectly, and the earth shall be clean and smooth as it was." (Page 359.) Once more we quote him, "Christianity predicates salvation, not only of individual persons, but of the race. If it shall proceed until the whole race shall be thoroughly Christianized, and cause it to remain so finally, and thus conduct the world on into the diuturnal ages of sinless life, then it may be said it was a success; otherwise it stands an acknowledged failure." (Ibid, page 273.) Now, this brother is a Post-Millennialist, and according to his theory the world will run along under Christianity, as at present organized and constituted, until this glorious condition is brought about. He says in one place, "In the regular course of the history of this world, the time will come when universal holiness shall pervade the human family; then not a person—accountable for his conduct—will be found in the earth but a sanctified Christian."

I thoroughly believe everything he says, except his contention that these things will be brought about by the regular processes now at work. The renovation shall come, earth shall be disenthralled, the shackles of sin shall be broken, the powers of darkness shall be turned into the hell in which they belong, and the Christ of Calvary shall sway the sceptre of world-wide empire. He shall destroy the works of the devil—all of them. Every form of sin shall be swept from earth, every vestige of evil shall be rooted out, every baneful upas tree shall be destroyed, root and branch; every trace of sin shall be effaced; this earth, purified, redeemed and clothed in Edenic beauty and glory, shall be the inheritance of the saints. On it Christ and His bride shall live, and without a tinge of suffering or sorrow to even remind the race of its former transgression. The earth shall bloom and blossom as the garden of God. It shall be delivered from the bondage of corruption into the freedom of the liberty of the sons of God.

IV. The Restitution.

There is a passage in the Acts, an utterance of Peter, the spokesman at Pentecost, which is full of significance in this discussion.

“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

“And he shall send Jesus Christ, which before was preached unto you:

“Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” (Acts 3:19-21.)

The apostle is preaching repentance unto the forgiveness of sins, "so that times of refreshing may come from the Lord, and that He may send the Christ," etc. Before the return of our Lord the bride must prepare herself. (Rev. 19.7,8.) The reader will observe that in speaking of Jesus, St. Peter says that the "heavens must receive," or "welcome," Him, as Rotherham renders it, "until the times of the restitution of all things." We observe the following points:

(1). Jesus is now in heaven. Furthermore He is to remain there UNTIL the time arrives for the restitution of all things. There can be, therefore, no restoration of all things until Jesus returns; this much is settled by the passage before us. He stays at the Father's right hand "until" the time for restitution shall arrive. When the day of re-making groaning creation shall dawn the Master will return. This passage deals a death-blow to the vagaries of Post-Millennialism. No renovated earth shall we see while the Master tarries, but when the due time arrives for the restoration He will return.

(2). This is to be a "restitution." The Revised Version uses the word "restoration." So also Hind's Interlinear. Rotherham uses the word "establishment," and renders the verse, "Unto whom indeed heaven must needs give welcome, until the times of due establishment of all things," etc. The word, in the original, which is thus differently rendered, is "*apokatastaseos*." It is rendered by Pickering, "restoration, restitution, re-establish-

ment; a complete cycle or evolution of the heavens, when the sun, moon and planets return to the same place." That we may see the significance of this word, let us notice its use in other places. It occurs in that passage where we have an account of the healing of the man with the withered hand. (Mark 3:5.) At the word of the Master, "He stretched it out, and his hand was *restored* whole as the owner." As this withered arm was restored to its native health and strength, so shall our earth be. The same passage occurs, and the word has the same significance, in Luke 6:10. At one time a blind man was brought to Jesus for healing. The Master laid His hands upon his eyes and bade him look up, and "he was *restored* (*apokatestathe*) and saw every man clearly." (Mark 8:25.) What a wonderful work this was to the blind man, and also to him of the withered arm. Likewise glorious shall be the time when the Master shall lay the hand of His healing power upon the withered arm and sightless orbs of groaning creation; then visions celestial, and health divine, shall supersede the present condition of vanity, groaning, sighing and corruption. Now, Paul tells us that the blight has fallen on the "whole creation," and Peter declares that the restoration is for "all things." As the curse has reached not only man, but beast; not only animate life, but the inanimate earth, so shall the deliverance. The freedom must be commensurate with the bondage, or the work is incomplete. The deliverance must be equal to the enslavement, or the emancipation is imperfect and unsatisfac-

tory. Christ must destroy the works of the devil, or His mission is a failure. Satan has paralyzed the earth, Christ shall restore and revivify it. He cannot do otherwise, for He has pledged Himself to undo the works of the devil. In fact, He declares directly, "Behold I make all things new." (Rev. 21:5.) Can preaching—the use of present agencies alone—renovate the very earth and even lift the curse from the very dumb brutes and from storm-shaken, thunder-riven creation? Absurd! These things shall be accomplished, however, by the conquering Christ—when He comes.

V. Population Continues.

Does the New Testament sustain our argument for the extension of the population of this earth? Will children be born and families be reared in the renewed earth, even after the Judgment? I think so.

1. Is not the thought of the continuation of the population of earth embraced in the text that promises the "restoration of all things?" What was the original condition? Did it not embrace a man and wife, and were they not under a command to "multiply and replenish the earth?" (Gen. 1:28.) And would not their offspring have been deathless had not sin entered the world? To burn up the earth would not be a restoration. To people it only with risen and non-marriageable, non-productive beings, would not be to restore its Edenic condition. There can be no restitution that will not involve the thought of progeny. Humanity was made originally a self-multiplying race,

without sin, without death, without any of the evils that have afflicted it since the introduction of sin. The re-establishment, or restoration, must necessarily give us back such a condition of things as prevailed prior to the first transgression.

“But,” says one, “this is contradicted by the language of Jesus when He said that in that world “they neither marry nor are given in marriage.” Not by any means. The words of Jesus refer to those who have died and been raised from the dead, but that of which I speak has reference to the continuance of the race as it is at present, excluding sin and all its effects. For example, God destroyed the antediluvian world, except the family of Noah. These were transferred across the flood and continued the population of the earth. In like manner, those who are living and true to Jesus after the Millennium, those who do not fall away in Satan’s final onslaught against Christ and the beloved city, will be renovated in their natures, transferred across the fiery ordeal of the Judgment day, and transplanted in the new earth, under conditions like those in which Adam and Eve were placed in the garden. Nothing short of this could be a restoration of all things. To cut off the population and progeny of the earth, as soon as it is wrenched from the galling bondage of Satan, would seem to us a short-sighted movement, and unlike the great Creator, who utilizes and makes fruitful everything that comes under His hand.

2. “The habitable earth to come.”

In the Epistle to the Hebrews (2:5), there is a

passage that has special force in the Greek. Its full meaning does not appear in the King James' Version. It might be literally rendered, "For not to angels did He subject the habitable world which is to come, of which we speak." Rotherham's rendering is as follows: "For not unto messengers hath He subjected the coming habitable earth of which we are speaking." The Greek word rendered "world" here is "*oikoumenen*." Its only definition in Pickering is "the habitable earth." The lexicographer refers us, however, from this word to "*oikio*," which he defines "to inhabit, to have for an abode; to have a home to live in; intransitively, to dwell in, to rule or govern a family or state;" among many other definitions of this word he adds, "to be inhabited, to be regulated, governed, well inhabited." The same passage occurs in many other Scriptures. Note the following example. (Matt. 24:14), "This gospel of the kingdom shall be preached in all the world"—*oikoumene*, the inhabited earth—"for a testimony to all the nations." Again, in Luke 21:26, we read of men's hearts failing them for fear of those things that are coming on the "*oikoumene*," habitable earth. And in (Rev. 3:10) the Lord promises to the church in Philadelphia, "I will keep thee from the hour of temptation, which is about to come upon the '*oikoumenes holes*,' the whole habitable world." Now, it is perfectly clear that the wrath of God is aimed at the "habitable earth," rather than the uninhabited portions of it. His judgments are directed against the sins of men. Let us consider

this passage in Hebrews. The simple teaching of it is, that the world, in its coming condition, is to be habitable, and that it is not to be made subject to angels, but to Jesus as "the Son of man." If the reader will kindly study the connection, he will find in the 8th verse of this chapter this language, "For in that He put all in subjection under Him (Christ) He left nothing that is not put under Him, but now we see not yet all things put under Him." The apostle's argument is, that the world belongs to Jesus, that the Father has pledged to Him its sovereignty. But he calls our attention to the fact that it has not yet acknowledged His rulership, but that there is a coming age or dispensation, an "*oikoumene*," a habitable earth, which shall be made subject to Him. Then there will be no rebellion, there will be no sinner stiffening his neck against the commandments of God, or raising his hand against the authority of the Christ. This is not in our present "*kosmos*," or world, as it now exists, for it is under the devil as its prince and ruler. It points rather to a world under other conditions, renewed, regenerated and perfectly subject to its rightful Lord. It will not belong to angels or disembodied spirits, but to the exalted Christ and His risen and enthroned saints. (Isa. 32:1; Zech. 14:9.) Then our prayer, so long offered, so slowly answered, apparently, shall end in full fruition, and His will shall be done upon earth as it is in heaven. (Matt. 6:10.)

3. "The Generation of the Age of the Ages."

That there will be increasing population in the new earth is confirmed by a passage in the writings of Paul (Eph. 3:21), "Unto Him be the glory in the church and in Christ Jesus, unto all generations, forever and ever." (Revised Version.) Strangely enough the word "generations" does not appear in the common version; but it is in the Greek, as any who can read it may see for themselves; it appears also, as we have shown, in the Revised Version. Rotherham's rendering of the passage is thus, "Unto Him be the glory in the assembly and in Christ Jesus—unto all the generations of the Age of Ages. The word rendered "generation" in the Greek is "*geneas*," which is the root of our English word. Now, here is an inspired declaration that in the age of ages there will be "generations" who will give glory to God, i. e., generations of holy, God-serving people. But there can be no generations where there are no births, and thus the apostle, by the word of inspiration, settles the question beyond controversy, confirming our arguments and opening to the eye of faith a vista of eternal glory, teeming with uncounted millions of holy parents and children, serving God and giving glory to the Lamb.

Paul speaks (in Eph. 1:10) of the "dispensation of the fullness of times" in which Christ will "gather together in one, all things." Rotherham renders it "an administration of the fullness of the season," and this rendering is borne out by other scholars. Now, "administration" indicates government, and government necessitates subjects, so

there is to be in the fullness of times, in the coming habitable earth, a government of Christ over continued generations, in which God shall be glorified.

All this confirms and elucidates the arguments made from the Old Testament. It throws additional light upon God's covenant with Abraham. We see how it may be "everlasting," and how the patriarch's offspring may in the coming generations of the new earth outnumber the "stars of the skies," the "sands" of the seashore, and even the "dust of the earth." If we recognize the Bible as inspired, if it speaks to us with authority, if it outweighs the creeds of men and the theories of the uninspired, we must confess that the outlook for the earth is very glorious in the light of these investigations; far more so than under that short-sighted teaching which proposes that all things shall terminate, and the earth be destroyed, at the coming of Christ.

There is one beautiful thing about the thought before us. It vindicates God against the rash and foolish charges of infidelity. Men have sometimes in their hatred of God asked, "Why should He create a world knowing at the time that men were liable to fall into sin and the bulk of them travel the broad way to perdition?" They have said that He was either not wise enough to know the outcome, or so cruel and heartless as not to even care though the bulk of His creatures should drop into a never-ending hell. But, in our present studies, we find that the devil's time on earth is short, that,

compared with the uncounted myriads of earth, who shall serve God fully, without a sin or sorrow, in the renewed earth, those who are destroyed in the present condition of things, are but as a drop in the bucket. They are exceedingly few compared with the mighty host who shall serve God faithfully and glorify Him forever in the marvelous future of our earth. Let us praise the wisdom and goodness of God.

VI. When will these things be?

This question is so thoroughly answered in other pages that we need give but little attention here. We have already shown that the present condition of the world is evil, and that its hope is in the return of Christ. Observe the following points:

(1.) This age is evil—Satan is its prince and god. Hence perfect holiness cannot be accomplished among all nations till the age terminates and a better is inaugurated.

(2.) It is called the “regeneration.” (Matt. 19:28.) That is, it is the “re-birth” of the earth, which occurs at the time when Christ shall sit on the throne of His glory and His apostles with Him. (Rev. 20:4.)

(3.) It is at the “manifestation of the sons of God” for which creation is yet groaning. (Rom. 8:19–23. This manifestation of His saints is when He is manifested. (Col. 3:4.) Then they shall be like Him. (1 John 3:2,3.) Until then, “corruption and vanity” and “groaning” and “travail” continue.

(4.) Through this age the horn tramples the

saints under foot, and prevails against them. (Dan. 7:21,22.) This evil power continues till the appearing of Christ, who shall destroy him. (2 Thess. 2:8,9.) There is a beautiful passage corroborative of all this in 1 Chron. 16:30-33.

“Fear before him, all the earth; the world also shall be stable, that it be not moved.

“Let the heavens be glad, and let the earth rejoice; and let men say among the nations, The Lord reigneth.

“Let the sea roar, and the fullness thereof; let the fields rejoice, and all that is therein.

“Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth.”

The reader will observe that the passage points to the time when the Lord “cometh to judge the earth.” Then the heavens are to be “glad,” while the earth is to “rejoice.” Instead of an annihilated earth we read, “the world also shall be stable, that it be not moved,” and then it is that the Lord “reigneth” “among the nations.” David in this passage is careful to remind us of the “covenant which God made with Abraham,” and “confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan.” (Verses 16-18.) Here we have our memory refreshed concerning the “everlasting covenant” and its relation to “the land of Canaan,” and all this in connection with the Lord’s coming and Judgment. What more need we?

CHAPTER XIII.

Effect on the Animal Creation.

Will the animal world share in the benefits of the restoration? They certainly will. The Scriptures seem to be explicit on this point.

1. *They share in the curse.* This is manifest from Scripture and from observation. They are certainly involved in the effects of the fall, as set forth by St. Paul, when he tells us that "the whole creation groaneth and travaileth in pain until now." (Rom. 8:22.) They are a part of the creation, and hence are among those who are made subject to vanity, groaning and corruption. No sensible man would attempt, it seems, to argue that they are exempt from the curse in the light of this statement of the apostle, and in the light of all the facts.

This is further confirmed by the deluge, both sides of the question, the curse and the redemption, being illustrated by the Noachan flood. Moses tells us that they were represented in the ark, for we read that, "Of clean beasts, and of beasts that are not clean, and of fowls, and of everything that creepeth upon the earth, there went in two and two unto Noah in the ark, the male and the female, as God had commanded Noah." (Gen. 7:8,9.) Thus they were delivered from the destruction. On the

other hand, the remainder of the brute creation perished in the flood. The ark is a type of the coming day when God shall transfer His people from the earth under its present mortal conditions into the new earth, wherein there shall be no more death. How He will save them from the conflagration of the great day we know not, but of this we are assured, the Almighty is abundantly able to perform everything He shall undertake. He delivered both man and beast in Noah's day, such as were accepted of Him, and destroyed the remainder. As He has done in the past, so shall He likely do in the future; at any rate, we are assured in revelation that the new earth will contain animal life, and that these dumb creatures will share in the blessings of the New Era. God's covenant with Noah embraced the dumb brute as well as man. He said, "I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth." Concerning the bow which He set in the clouds, the Lord declares that when He shall see it He will remember His covenant, "which," says He, "is between me and you and every living creature." (Gen. 9:9-15.) The covenant is said to be everlasting and to be "between God and every living creature of all flesh that is upon the earth." (Verse 16.)

Concerning the relation of the Noachan covenant to the animal creation, G. H. Pember, an intelligent and thoughtful writer, has many things to say. He calls attention to the Cherubim, as de-

scribed by the prophet Ezekiel. (Chap. 1.) These wonderful "living creatures" were "in the form of a man; that is, they displayed the body and upright position of a man. But every one had four faces: The first face was that of a man, the second that of a lion, the third that of an ox, the fourth that of an eagle. Now, the lion, the ox and the eagle are the representatives of the beasts of the field, of cattle, and of the fowls of the air. Hence, from this vision arose the saying, 'four are the highest in creation:' the lion among the beasts, the ox among the cattle, the eagle among the fowls, and man above these; but God is the highest of all. Thus the Cherubim and the accessories with which they were surrounded seemed to have been made up of the highest forms of the animal and vegetable kingdoms, and to have been representatives of 'creature-life' in its perfection, and in obedience to and union with its Creator." (Earth's Earliest Ages, 169,170.) Elsewhere this learned writer says, "During the Six Days God created six tribes of living creatures to inhabit the earth—the fish, the fowls of the air, the cattle, the creeping things, the beasts of the earth, and man. Of these, the first five were placed under the dominion of man; but three of them were subsequently distinguished from the others on two memorable occasions. . . . Now, if we observe that the four tribes, especially included in the covenant—man the fowls, the cattle, and the beasts of the earth—are also those which are indicated by the forms of the Cherubim, we shall readily perceive the mean-

ing of the latter. They stand before God as the representatives of the four great earth-tribes, with which He has made a covenant that He will never again destroy them utterly from the face of the earth. . . . The Cherubim represent all the creatures which God has pledged to save." "But if the great Creator has entered into a covenant that He will never destroy the four earth-tribes, there is also of necessity much more involved in such a promise. Other scriptures, in drawing back the curtain of futurity, disclose the glad truth that times of refreshing and restitution are approaching, when earth will be freed from the curse, and its inhabitants once more restored to innocence and peace. Since, therefore, the four tribes are to be preserved through this glorious age, they must also participate in its conditions, or, in other words, be redeemed from the consequences of sin." (Ibid, pages 174,175,176). After showing that the Cherubim occupy a position upon the Ark, in close proximity with the Shechinah and just over the mercy-seat, he says, "Thus they set forth in wondrous symbol the redemption and reconciliation of man and beast, thro' the merits and death of the Lord Jesus."

Once again we quote this excellent writer, "When thorns and thistles sprang out of the earth, and its fertility was restrained, then a curse affected the animal kingdom also. There appeared in it a depraved and even a savage nature, which ultimately, though not, perhaps, in antediluvian times, reached its climax in a cruel thirst for blood, and

completely changed the organization of some species at least. How this change was brought about, it is, of course, useless to speculate, for the hand of the Almighty wrought it." After giving several reasons for this position, Mr. Pember calls attention to the prophecy in Isaiah 11:6-9, and adds, "When sin has been suppressed by the return of the second Adam, the curse shall lose its power, the savage nature of the beast of the field shall disappear, the carnivora shall become gramnivora, the poisonous shall lay aside their venom; all shall be restored to their first condition, and be again as when God pronounced the primal blessing, Gen. 1:30." (Ibid, pages 34,35.)

A PROPHETIC VIEW.

Isaiah is recognized as the evangelical prophet. There is a depth, a beauty and power, a fullness and freshness about his utterances through which they may well claim kinship with the New Testament. He makes us feel the power of spiritual life, and holds up before us the conquering and victorious Christ. Beautiful is his picture of the new earth, especially as it relates to the animal creation.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

"And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

"And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

“They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” (Isa. 11:6-9.)

There are a few points we would like to fasten upon the reader's mind. (1) Here is a direct reference to the animal world in contradistinction from the human. He mentions the wolf, the lamb, the leopard, the kid, the calf, the young lion, and the stall-fed ox, the fatling. Not only this, but he calls attention to the cow, the bear, and even serpents of the deadliest kind, as the asp and the cockatrice, or, as we might put it, in more familiar form, the moccasin and rattlesnake. Now, some spiritualize all this away, and would have us believe that the entire passage refers to the improvement of man, to his spiritual restoration. Folly! Why should men thus deal with God's Word? If it does not say what it means, and mean what it says, then we are left to the mercy of higher critics and lower critics, of false preachers, visionary interpreters and rank infidels. Swedenborg's visionary interpretations of Scripture have as much foundation in fact and in truth as many would-be orthodox preachers. Many of our Post-Millennial preachers spiritualize away the prophecies till they have no definite teachings, but are forced into the service of all kinds of self-appointed interpreters and fanciful interpretations. By every token, the passage under consideration promises deliverance to the beasts and cattle, which are described by Paul as suffering and groaning in travail to this day. The little child who appears upon the scene repre-

sents the human element, and, without a weapon of the sportsman's, he appears as perfect master of the situation, because of the change, divinely wrought, in the erstwhile devouring beasts of the forest.

(2) That population and increase continue, both with man and beast, is apparent. Here we find, in the human, "the little child" and "the sucking child," while in the animal world we observe "the cow and the calf," the one indicating mature life and the other immature. This scene presents the leopard and the kid, the one evidently grown and the other young and immature. We find here, also, the continuation of farm-life. The lion eats straw;—and what is straw? Nothing bears this name as it grows in the field. Straw is the stalk of the wheat, oats, rye and other grain *after it has been threshed*. And so here we have a farmer cultivating his lands, threshing his grain, and supplying the straw to the lion and the ox, who eat it side by side. Wonderful is the prophecy, inspiring the picture, glorious the outlook for this old sin-blighted, long-suffering earth! Is this not a beautiful scene? Imagine a shaggy young lion lying down in the front yard, while by his side lies an innocent and helpless calf, pillowing its head in the mane of the monarch of the forest. Presently a little child steps out into the yard, pulls at the calf till he gets it upon its feet, then tugs at the shaggy mane of Leo, and with his right hand on the mane of the lion and his left about the neck of the little calf, he toddles out through the lane and down the

highway. Just out in the edge of the field, we find, a crawling babe has reached the den of the cockatrice and is reaching into it a chubby hand to draw out the one-time dangerous serpent. How we shrink from these things, so full of danger as they are to-day. But in the glorious time that is coming death shall be no more, while universal peace shall rest upon creation, and the balmy breath of God Himself shall supply the elixir of endless life to man and beast. Elsewhere, the prophet gives another touch, with his future-portraying pen, to this scene. (Chapter 65:19-25.) But we need not enlarge.

ARE ANIMALS IMMORTAL?

What we have said, thus far, refers to the state of the new earth, as perpetuated from the present condition, with the restoring hand of God upon it. The question we raise now is of a different nature. The doctrine of the Resurrection is very full of comfort and hope to earth's toiling saints. We believe that all men who die will be raised. We do not accept the dogma of the annihilation of the wicked, nor can we find scriptural foundation for the idea of soul-sleeping, taught by some Adventists. All the dead shall be raised. Such is the teaching of Him, who "spake as never man spake." (Jno. 5:28,29.) But will the dumb brutes share in the resurrection? Will animals be raised? Let it be distinctly understood that we do not dogmatize at this point. *We do not know.* There seem to be, however, a number of reasons which strong-

ly suggest it. They may not amount to a demonstration, but we submit them for what they are worth. To the writer the doctrine seems plausible, for the following reasons:

(1). As already shown, the animal world suffers the consequences of the fall. They share in the travail, the groaning and anguish of creation. In fact, they suffer specially at the hands of their liege-lords, the fallen sons of Adam. Men, as a general thing, show little mercy to the dumb brutes. Many of them in the forest and field are shot down ruthlessly, or, worse still, maimed without warrant or reason. Of the domestic animals, many are overworked and underfed; they are punished unnecessarily, driven without mercy, and when worn out in the service of man are frequently turned out without shelter or sustenance to starve. How often have we seen a stalwart man riding a mere stack of bones, a horse half starved, and yet his merciless rider will hitch him up in the storms of winter, or the burning suns of summer, for hours together, without shelter, food or water. They are sometimes driven till they fall in their tracks, or nearly so, while their heads are tied back by check-reins till their nerves are racked and fired with pain, as those of men were formerly, in a darker age, from the stocks and pillory. Mother birds are shot out of their nests, and their young left to starve, that the vanity of proud women may be satisfied. No woman with the tender heart attributed to her sex should ever countenance the cruel check-rein by driving behind a horse so pun-

ished, or sanction the heartless butchery of birds by wearing them on her hat. Truly, all such is "vanity and vexation of spirit." From all this we see that the helpless dumb creation about us is suffering, not only their part of the direct effects of the fall, but indirectly at the hands of man, injustice being added to injury, and the bitterness of the fall being doubled upon their defenseless heads. By moral influence and by the strong arm of law God's helpless creatures should secure their heaven-given rights. For this let every Christian labor and pray. If they suffer from the fall of the first Adam, may they not share in the resurrection-life of the second Adam?

(2.) Their immortality is strongly suggested by qualities that are very human like. Some animals manifest a good degree of intelligence. That they have memory is apparent to all; the dog, the cow, the horse, the elephant and other animals of much less value show a retentive memory. Many of them display a large degree of affection. The faithful dog will die by his master, and sometimes they have been even known to lick the hand that was mercilessly taking away their life. In fact dogs have been known to die of grief and a broken heart at the grave of their master, refusing to the end to be comforted. In some animals there is a strong spirit of resentment, elephants, especially, having been known to take revenge on those at whom they felt aggrieved long after the injury was perpetrated. Not only do they show intelligence, memory, affection, resentment and other like quali-

ties, but they frequently display a considerable measure of conscience. What could afford a better illustration of it than "a suck-egg dog"? Having learned that his master disapproves his course, he will, nevertheless, persist in stealing eggs, and then will confess his guilt and manifest knowledge of the wrong by evading the company of his master, or by slipping around with his tail between his legs. Whence all these human-like qualities, except there be a soul-life, if not immortal, at least close akin to the never-dying soul of man?

(3.) God's dealings with them indicate a recognition of soul-life. (a) He made them first innocent, having pronounced them with the rest of creation, "good," yea, "very good." (Gen. 1:25-31.) (b.) His covenant embraces them, as we have already shown. (Gen. 9:12-16.) (c) It is evident that the Almighty spoke to them, as well as to Noah, concerning the flood. They appear to have come into the ark under Divine direction, as certainly as the Patriarch who built the great boat. Noah does not seem to have found it necessary to go out and gather them in. (d) That they were harmonious among themselves in the day of their creation is shown by the fact that at the Divine command they marched together before Adam, that he might give them their names. They did not devour each other on this occasion. (Gen. 2:19, 20.) Afterward, under the curse resulting from the fall of Adam, they learned to destroy each other. But the spirit of harmony was restored, evidently, to those of them that entered the Ark. How could

Noah have taken care of all the beasts, clean and unclean, that were collected on that occasion, had they been given to the destructiveness which characterizes them to-day? They evidently possessed the Edenic spirit during their residence in the Ark. This same harmlessness will be restored to them in the new earth, as we have already found in the study of Isaiah's prophecy. Does this not strongly argue a possession of a soul-life which may be touched by the Spirit of God as is the nature of man? Their vicious natures will be thoroughly renovated, so that the lion and the lamb shall lie down together, and a little child shall lead them. This certainly strongly suggests the idea of immortality.

(4) The Hebrew word for soul.

The writer is not acquainted with the Hebrew language, but is informed by those who claim to know, that the word, "*Nephesh*," is used in the Old Testament to represent the soul-life of both man and beast. In fact, some years since I read a document by a soul-sleeping Adventist, who denies the immortality of man, except he be regenerated. His chief argument was based on this Hebrew word. He gave many Scriptures to establish his contention that the same word applies alike to man and beast. Claiming the mortality of beasts as an accepted fact, he argues strongly the mortality of the soul of the natural man. The strength of his argument lies in the general concession of the mortality of animals. I do not see how a man who denies immortality to the lower creatures could

meet his argument. But, for my part, I would challenge proof of his main proposition, Are all animals necessarily mortal? I do not dogmatize at this point as I have said. But since our Adventist brother assumes their mortality, and from this as a premise argues the mortality of men, the burden of proof falls upon him, and we await with interest the substantiation of his position. I can not concede it, and so demand the proof. Can it be supplied? To the writer's mind, man certainly is immortal, with a large probability in favor of the immortality of the brute creation.

5. Argument from analogy.

We know that man will live again. The doctrine of the resurrection is unmistakably taught in the written Word of God. In like manner, we see a resurrection in the vegetable world. How is it perpetuated? Simply by resurrection. The seed is planted, dies, when lo! out of its death springs the new tree or vegetable. (1 Cor. 15:35-38.) The corn or wheat of last year decays in the ground, and yet out of the death of the old comes forth the living stalk and grain of this year. This is nothing else than resurrection and, by it, the propagation of the species. Now, if man, who is above the animal creation, higher in the scale, is the subject of resurrection, and if in like manner the vegetable world, which is lower in the scale than the dumb brute, if these both are raised, pray tell us why the animal should not live again. It would seem exceeding strange to raise man, who is far above the animals, and the various species of the

vegetable kingdom, which is as far below them, and yet deny resurrection to the sentient creatures which lie between, as the faithful horse, the serviceable ox, and the affectionate dog.

6. God as a utilitarian.

When we consider the Divine method of carefully saving and utilizing everything, we find a strong argument for the resurrection of the dumb brute. The great Creator seems to make the most of everything at His hand. Indeed, He seems to have provided in all creation, as in the miracle of the loaves and fishes, for the saving of the fragments, "that nothing be lost." Even the decay and refuse which is thrown upon the ground enriches it and returns to us in improved crops. The harvests likewise feed the animal, and the animal feeds the man, and and the man in his time returns to the ground, from whence he was taken. God's utilization of everything is seen in the fact that the waters teem with life, the atmosphere is fully occupied, yea, the very ground beneath our feet is the home of vermin and insects innumerable. The Almighty makes the best possible use of all things, so far as our knowledge and judgment extend. Many believe, with the writer, that all the stars and planets are inhabited. It would seem to fit into this thought. Now, the question arises, "Has God made all He can of the dumb brute, when it dies?" Will not the principle we are considering justify its continued existence? It would seem so.

7. Many believe in the immortality of animals.

Methodists remember that John Wesley preached

a sermon on this subject. I have not read it in twenty years, and hence do not remember his arguments. But it should count for something with intelligent people to know that this brainy and mighty man of God believed that animals would rise from the dead. Not only so, but vast multitudes are of the same opinion. Geo. T. Angell, of Boston, who founded "The Humane Education Society," which has done so much for the amelioration of the condition of our long-suffering dumb friends, in his Autobiography, says concerning this subject, "The greatest scientist we ever had on this continent, Agazziz, believed not only in the immortality of man, but also in some form of future life, even for the lower intelligences." He also adds that, "the sacred books and religious beliefs and recorded spiritual experiences of nearly all nations and ages teach it."

8. The benefit of this view.

One may ask, "What do you hope to gain by preaching that animals rise from the dead?" Much every way. (a) It gives us a higher estimate of creation. Through this line of thought we realize more of God's interest in us, and of His purpose in creation. He who has stamped immortality upon the souls even of the dumb brutes about us, will surely take a lasting interest in His higher creature, man. (b) From this we see the importance of mercy. No man can afford to abuse a poor and helpless animal, for it may face him at the Judgment. The mistreated horse, the starved cow, the needlessly-punished

dog, cat, or chicken may meet its persecutor in the day of the great assize. Now, any teaching that will cultivate tenderness of heart and beget a spirit of mercy is certainly fraught with great value to man. We need bands of mercy in all our churches and Sunday-schools. Parents and children, alike, should be taught to be kind to every creature of God. The kicks and cuffs, the overloading and half-feeding of our animal friends is a sin against God, as well as against them. I wish here to enter my protest against the cruel check-rein, so frequently used upon horses. It is my honest conviction that no check-rein should be used at all, except in the case of a vicious animal. It is a cruel and unnecessary thing, an engine of torture, demanded only by pride and selfishness. That which makes the heart of man more tender improves him, hence we get, (c) A reflex benefit, an improvement of our own spiritual natures, a greater likeness to the tender heart of the loving Christ. God lives forever, man lives to die, but to be raised in the morning of the great Day. And so, most likely, shall our animal friends, that have suffered in silence about us, rise in the glories of immortality. If the holy Father so wills, let us welcome them to an inheritance in the lot of the blessed.

CHAPTER XIV.

Objections Considered.

Of course, the positions assumed in this book will encounter many objections. We will examine a few of them—the most salient.

A chief hindrance to the reception of these truths is prejudice. Perhaps this is not exactly the word we need. What we refer to is the preconceived opinions of men, out of which of course grows their prejudgment, which is the simple meaning of prejudice. There is extant an opinion that all things earthly shall come to an end, not only the evil, but the good, save, of course, the spirits of men, which it is conceded will live and be united in the resurrection with their risen bodies. There are, of course, some scriptures that seem to inculcate this idea. Especially as they appear in our common English version, there are some that seem to teach strongly the utter destruction of the earth. We will examine a few of these passages. The arguments made will apply to such texts as we do not consider in this chapter.

1. Heaven and earth shall pass away. (Matt. 5:18.) What is meant by "heaven" in this connection? Is it the throne of God? (Acts 7:49.) Can we conceive the thought that God will destroy His own holy, undefiled throne, because of the sins of

men? Of course not. Heaven is uncontaminated, and will ever be. A very similar record to the passage before us occurs in the Apocalypse, "I saw a great white throne, and Him that sat on it, from whose face the earth and the heavens fled away." Now, here we have God's throne left after the apostle witnessed the fleeing away of heaven and earth. Not only that, but still later we find "the sea" giving up "the dead which were in it," and Hades and death emptying their dead also for the Judgment. But if the literal earth had disappeared there would be no sea to give up its dead. Hades also, which is simply the place of departed spirits, as used in this connection, is believed by many Bible students to be in the heart of the earth, but if the earth had literally been annihilated there would have been no Hades left. Furthermore, we read, "I John saw the holy city, New Jerusalem, coming down from God out of heaven." (Rev. 22:2.) Now, here was a "heaven" that had not passed away, out of which comes the golden city. It is evident, therefore, that we might put too much stress upon the simple expression, found in this and other scriptures, concerning the "passing away" of heaven and earth.

Evidently in the Scriptures under consideration the term "heaven" simply stands for the elements surrounding our earth, as when we read of the "fowls of the heavens." (Rev. 19:17.) Now, if this heaven is to pass away, there must be a reason for it. What is this reason? A careful student of the Word will evidently have no difficulty in making

answer. The heavens which pass away are simply the elements connected with our earth, and which are under the curse with it. The storms of every kind—whirlwinds, hurricanes, cyclones—all those things which grow out of the disturbed death-dealing elements. In Edenic conditions there could have been no storms, because that would have represented destruction and death. Just so surely as there was no death without sin, so there could have been no destructive storms and lightnings. We know that the very ground itself is cursed, bringing forth thorns and thistles. As the thorns and thistles to the earth are the deadly lightnings and destructive storms to the heavens. These things belong to the curse, and in the renovation they must pass away, for the redemption must be as wide in its effects as was the fall. But the earth was not made with the curse upon it, nor the heavens with destruction in them. As there was a holy, deathless world, with none of the evils resulting from sins, so it was surrounded with balmy, life-supporting elements which were charged with no death. Sin is the thing at which God is directing His judgments. That part of the earth which is involved in the curse shall pass away, and so with the heavens, but the redeemed and purified earth shall abide forever.

2. This subject is well illustrated by a passage concerning the regeneration of an individual, his new birth, "If any one is in Christ, there is a new creation; the old things have passed away—lo, they have become new." (2 Cor. 5:17, Rotherham.)

How do we get this new creation, or, as the common version has it, "creature." By the destruction of the sinner? No, but by his renovation, his regeneration. Physically, socially, he is the same man, but, spiritually, he is created anew. If his name was John Smith before his conversion, we still know him as John Smith. If Sally Smith was his wife, in his unregenerate days, she still calls him husband, while the five little Smiths call him father. If he weighed 150 pounds as a sinner, he will still tip the beam at 150. Old things have passed away, but this refers to the evil things of his life—the swearing, gambling, lying, the bitterness of his spirit, the sinful elements of his character. So there is a sense in which these old things have passed away, while yet there is a sense in which we have within the same man as before. Now this identical figure of the new birth, or regeneration, is used concerning the earth. (Matt. 19:28.) The very word for regeneration—Greek, *Palinggenesia*—occurs here, as in the corresponding passage in Titus (Tit. 3:5), where it is used with reference to the spiritual regeneration of a man. This word is defined by Pickering, "A second birth, a renovation, as of nature in the spring of the year; a restoration to life; restoration, generally as of one's rank, fortune; regeneration." Now, if the old life passes away and leaves you the same individual, but a new man, why may not the passing away of the old earth be simply its renovation, that we may have a new earth in place of the old?

Have you ever seen a soul converted? The man, kneeling humbly in the dust, is crying to God; tears bedew his cheeks, his groans may be heard throughout the building, his penitence is deep, his agony intense and clearly manifest. He prays, friends join their petitions to his, faith prevails, the Spirit of God, sent forth from the upper heavens, touches his heart, and it melts into tenderness. On it is stamped the nature and name of the Christ. The penitent's groaning ceases, his tears are dried, his sorrow is changed into joy, smiles wreath his face and shouts of praise burst from his lips. Leaping to his feet in the exuberance of his new-found joy, he electrifies the audience with his shouts of praise. What has happened? Old things have passed away, and our friend is a new creature, a new creation in Christ Jesus. As we have thus seen the regeneration of a man, and our hearts have rejoiced in the sight, so to the beloved disciple in the lonely isle of Patmos, was a vision granted of the regeneration of the earth and its surrounding heaven. He beheld the old earth in its agony of remorse, in its sorrow and suffering, its shame and bitterness, its groaning and tears. But lo! the Creator appears upon the scene, the old earth and the old heaven pass away, and in their place he beholds an earth made new, filled with righteousness and crowned with glory and light. The vision is true. What John witnessed in Patmos shall be fulfilled before the wondering gaze of earth's assembled millions.

3. The fashion of this world passeth away. (1 Cor. 7:31; 1 John 2:17.) Exactly. This passage very beautifully illustrates the point we have made in the preceding passage. The word rendered "world" in this connection is "kosmos." It is used by Peter (1 Pet. 3:3) in the sense of adornment. The women are here advised to wear simple, plain apparel, an unworldly adornment, for Jesus' sake. This word means frequently the same as our word "clothing." Pickering defines it, "natural order, as of the universe," "arrangement, regularity, discipline," "the world from its order and beauty," "the collective race of men, the wicked." Now, this is the earth that is to pass away, the fashion, the order, the condition of things in this present world. In the passages first examined, however, we have the word "*ge*," which represents the earth proper, but we have shown that it pertains to the diseased and corrupted condition of the earth. That condition which has befallen it since the apostasy of man; that which causes it to bring forth thorns and briers, disease and death, and which causes the heavens or atmosphere around it to abound in lightnings and storms. In other words, all that portion of the earth and its paraphernalia upon which rests and out of which goes forth among men the effects of the curse. These shall pass away, that the new earth, abounding in its primal condition of Edenic loveliness and beauty, may be laid bare to the gaze of men, and be subjected to their use and enjoyment forever.

This whole question is beautifully illustrated by the resurrection. God made man innocent, pure and deathless, but with the entrance of sin came death. Now, God did not annihilate man, did not blot him out of existence. He simply allows death to lay man's body low in the grave where it crumbles back to mother earth, from whence it was taken. Then by divine power He touches the fallen structure, resuscitates the lifeless form and brings the corruptible body of man back into incorruptibility, and gathers him to Himself arrayed in all the beauty, glory and loveliness of the fully redeemed. Thus, by resurrection, God undoes the work of death and restores the creature, who was made subject to vanity, to the image and glory of His only begotten Son. The new body is made, at least in a measure, out of the old. In like manner, the earth may go into its grave of sorrow and shame, but it shall come up in resurrection life and beauty, as the inheritance of Him who is the "bright and morning star," and, with Him, of the meek, who shall inherit the earth,

4. "Time shall be no longer." (Rev. 10:6.) This, and a kindred passage, "The end of the days" (Dan. 12:13) is considered by some a very formidable objection to the position we have set forth. But a little examination of the subject will show that the objection has no force. The Revised Version of the passage in Revelation retains in the body of the text, "There shall be time no longer," but in the margin it would substitute the word "delay" for "time," so that it would read, "delay shall be no

longer." This reading is the one preferred by the American Committee of the Revision. Hind's Greek Interlinear also renders it, "delay shall be no longer." And so Rotherham. From all this weight of authority, we see that it is not an end of time, concerning which the angel speaks, but a simple declaration that God shall delay His judgments no longer, but shall proceed at once. Simply this and nothing more. Just as when a sheriff says to the criminal, "Your time is up," so God says to the perverters of truth, the corrupters of earth, "The time of wrath has come; your time of falsehood and wickedness is up, 'delay shall be no longer.'" As to the passage in Daniel: It has no reference to an end of time, but to the fulfillment of certain predictions set forth by the prophet. An end of the days of waiting, of delay for the fulfillment of these things.

5. "The Last day." (John 6:39.) Some think that this expression of the Master's indicates that there will be an end to time, and that the Judgment will be the last of all days. Now, this does not necessarily follow, as a little investigation will show. Peter informs us that a day with God is altogether different from what it is with us, that one of God's days is equal to a thousand years of ours. (2 Pet. 3:8.) A thousand of our years would amount to 365,000 days. Now, one of God's days equals this. We have shown that the judgment of the living involved one thousand years. Consequently, if the Millennium is itself called "the last day," it yet involves more than 300,000 of our days. Hence,

the expression, "the last day," is a very indeterminate quantity, to say the least.

Then, again, if the reader will study the prophecies, he will find "the last days" spoken of in an altogether different manner in them. The prophet Isaiah (2:4) tells us that in the "last days" the mountain of the Lord's house shall be established and all nations shall flow unto it. This is a picture of the triumph of Christ and the spread of holiness throughout the earth. On the other hand, however, Paul speaks of "the last days" in a widely different vein. He says, "In the last days perilous times shall come, men shall be lovers of their own selves. . . .having a form of godliness, but denying the power thereof." Now, it is manifest that Paul and Isaiah speak of different conditions, even different dispensations, and yet each calls the time of which he writes the "last days." Paul evidently refers to the end of the Christian dispensation, the last days of the present age, or order of things.

On the other hand, Isaiah overleaps the whole dispensation, or age in which we live, of which Satan is the god (2 Cor. 4:4), and the whole of which is evil (Gal. 1:4),—now he passes by this whole period and points to another, a different period or age, which he also terms "the last days." He doubtless has reference in this prophecy to the reconstruction, to the time when earth shall be filled with the glory of God. Of course, there will come a last dispensation, and why? Because in it the world is brought back to its Edenic state, is made free from sin and all its dread ef-

fects, so that earth thus renewed may continue happy and undefiled forever. This then is an endless day of blessing to our world, when not only men are raised from the dead, but the earth itself shall have undergone a renewal that is equivalent to a resurrection. It may be the last "day," and yet it does not indicate an end of time, but a day with no night, a day which is dependent, not on the material sun, for it fades away, while this last day draws its fadeless light, its endless glory, from the shining countenance of the King in His beauty.

6. "The earth and the works therein shall be burned up." (2 Pet. 3:10.) This is apparently the most formidable objection to be found. If we can dispose of it, within bounds of truth and revelation, it would seem that we had well established our point. If the earth is to be literally burned up, reduced to ashes and cinders and these blown out into nothingness, then there is an end to controversy. Please observe the following points:

(a). Even fire does not utterly annihilate anything. It decomposes; it reduces anything that is combustible to its original elements, simply this and nothing more. There remain after the fire all the elements which were originally used in the construction of that which was burnt, so that even fire does not represent utter annihilation, altho it more nearly does so than anything else. But if a man may rot in the tomb, till there remains only dust, and God can gather up these remains and constitute a new man by the resurrection, then surely He can take the ashes of a burnt earth (if it should

burn) and make the new earth out of the remains of the old.

(b) But shall the earth be burnt up? That it will melt in fervent heat, at least in parts, is conceded, but that it shall be annihilated is disputed. Let us examine this passage, in the light of scholastic investigation. In Rotherham's translation we read, "The heavens, with a rushing noise, shall pass away, while the elements, becoming intensely hot, will be dissolved, and the earth and the works therein will be discovered." Reader, did you notice that last word—"discovered," not burnt? Maybe you are not acquainted with Rotherham. He is one of the foremost Greek scholars, and has given us, perhaps, the most perfect, literal translation of the new Testament as a whole. But, doubtless, you have access to a copy of the Revised Version. In this you will find the marginal reading says, "The most ancient manuscripts read 'discovered.'" What do you think of this? The older the manuscript the more authority is conceded it on every hand. The later manuscripts were more likely subject to corruption. If a manuscript should be found written in the very days of the apostles, it would, of course, carry more weight than all written since. Now, this marginal note in the Revised Version informs us, not simply that some ancient manuscripts read "discovered," but that most of them do. Among recently published Greek Testaments the Westcott & Hort's is well to the front. It is most commonly used by colleges and theological seminaries. They also sustain this read-

ing. The Twentieth Century New Testament gives us a like reading with Rotherham. Tregelles is one of the most prominent of English Greek scholars. He also sustains this rendering. *

Well, says one, what can the word "discovered" mean in this connection? It simply means that for which I am contending on this subject. God made this earth pure and undefiled, without any of sin, of death, disease, suffering or sorrow in it. Sin entered and corrupted it—perverting God's work like the green scum arising upon the water in a stagnant pool, from which exudes death in miasmatic poison, so the effects of sin have clothed the earth in the green scum of hellish hate and poison, wickedness, war, debauchery, corruption, plagues, and like evils. On this account we have never seen the earth that God made. It is to-day a "tramp" world, arrayed in the devil's rags. In the day of its regeneration, when the elements are melting with fervent heat, the devil's rags and vile trappings shall be burned away, until the earth that God made, beautiful and glorious in Edenic loveliness shall, for the first time since the fall, be opened to the gaze of men. God's earth shall be seen, instead of Satan's perversion. Wonderful will be the scene, thrilling the vision !

*Rather, the discussion hinges on the Greek word, instead of on the translation. The word for "burnt up" is *katakatesai*, while the word for "discovered" is *heurethesai*. As to which word Peter wrote authorities differ. But remember that the Revised Version credits "discovered" with the greatest ancient authority.

7. Light is furnished on this subject in the same chapter from which the text which we have just been examining is taken. The apostle informs us that, "the world that then (in the days of Noah) was being overflowed with water, perished," (v. 6), so here we have an illustration of how the earth perished and yet existed, of how it was destroyed and still continued. Was the earth actually destroyed in the days of Noah? The inhabitants of it perished, but the earth itself remained. And yet, even of the inhabitants, a seed remained as a nucleus for the population of the earth after the deluge. This destruction of the earth was, indeed, a fearful visitation, a time of judgment and wrath upon sinners of the earth. But the globe itself was spared. In like manner, the fiery visitation which the apostle tells us awaits the earth, will be terrific. In it, the multitudes of those who hate God, and who, having had the light of His Word, have rejected His gospel and despised His grace will be destroyed. The fires will envelop them, and they will perish. But He who devised an ark for Noah and his family, will find a means of deliverance for His faithful, and for those among the nations who have not despised His authority or rejected His grace. The vast multitudes of the nations to-day are as dumb cattle, living without God, because they know nothing of Him. They will be spared, though suffering much in the fiery ordeal of that great day, and will live to love and glorify God in the dispensation of the fullness of times. We hear Isaiah saying, "When thy Judg-

ments are in the earth, the inhabitants of the world will learn righteousness." (26:9.) Jeremiah likewise says, concerning the time of God's visitation, "Alas, for that day is great, so that none is like it; it is even the time of Jacob's trouble; but He shall be saved out of it." (30:7.)

It is after the destruction of the earth by fire that John portrays "Jerusalem the golden" coming down from God out of heaven to be the light of the world, in which light the nations of the earth walk, and their kings "bring their glory and honor into it." It is in this renewed condition that "the leaves of the tree are for the healing of the nations." But if the earth is destroyed with its inhabitants, there will be left no nations to be healed by the tree of life, to walk in the light of that City, or to bring their glory and honor into it. The fact that nations remain in the new earth is conclusive proof that the race is not annihilated and its increase terminated at the coming of the Lord. It is after Jesus comes in the clouds that the nations and languages and peoples of earth all submit to Him. (Dan. 7:14.) But the fact that nations continue, establishes beyond controversy our contention that the race is perpetuated. Nations are made up of corporeal existences, rather than of immaterial spirits. Who ever read of nations, tongues, languages and peoples in heaven? These distinctions pass away ere the redeemed walk before God in the City. But they continue upon the earth even in its renewed condition, as the Scriptures adduced abundantly show.

8. Earth would soon become overpopulated.

This is a very common objection when we begin to speak of the perpetuation of the race beyond the Judgment, when there is no more sickness and no more dying. People tell us that if the race continues to multiply, in a time when there is no death, that the earth could not possibly hold the population. In reply, we would call attention to the following facts:

(a) At present about three-fourths of the surface of the earth is water, but in the renewed earth there will be no more sea. (Rev. 21:2.) At once we find four times the room on the surface of the earth that we now have.

(b) The curse being removed, the whole earth becomes, under the divine blessing, a garden of Eden. Thus, its fruitfulness being increased perhaps a hundred-fold, its population could be correspondingly multiplied. Instead of one billion five hundred millions, as at present, the earth can then easily carry, no doubt, one hundred and fifty billions. But, of course, with no death, this number would be reached before a great while. Then what? Why, simply translation, and is not this really the lesson that God would teach us by the cases of Enoch and Elijah? Might it not be that He has given us these as illustrations for the elucidation of this very subject. When His holy, happy servants shall have remained for a time under earthly conditions and limitations, He may then send for them His chariot of fire and call them into His presence.

(c) My wife at my side suggests that it is as easy for God to make the earth grow to hold its population as to increase the population. This is certainly true as a matter of fact, whether it is God's plan I will leave to the reader and Mrs. Pickett.

(d) But the final and absolutely unanswerable solution of the question is found in one word of three letters—"GOD." There are no difficulties with Him. All we need to know is what He says concerning matters. His word is an end to controversy. He who has filled the immensity of space with countless visible and invisible orbs, is abundantly able to take care of any numbers of the human race that may come into existence in the eternal future.

(e). As a complete offset, however, to the objection, we ask a question. What would have become of the race had sin never entered the world? There was no death before the transgression, and yet our fore-parents were under command to multiply and replenish the earth. Had sin not entered, and consequently death remained unknown, how would the earth have held its population from the beginning? He who answers this question has fully covered the objection. As we have already shown, God is abundantly able to take care of the case. It is His affair, not ours.

CHAPTER XV.

Question Department.

We have received quite a number of questions. Some of them are so fully covered in the body of this book as to require no attention here. The following, though mainly covered in other pages, may be better understood by some attention:

1. Will men continue to increase as they do now? If so, will it be a spiritual or natural generation? Paul says we are to be raised a spiritual body.—R. F. Mountain.

Ans. The population of the earth, we believe, will continue to increase, but it will not be the progeny of the dead and resurrected, but of the race continued, as in the case of Noah, who was transferred from the antediluvian world to the post-diluvian. As to those who die, and share in the resurrection, there is no marrying or giving in marriage. (Luke 20:35,36.) Hence, to them there is no further offspring.

2. What troubles me most is, "What becomes of the dead now, before the Judgment?" "Do they sleep, or do they go directly into the presence of the King?"—Anna M. Jones.

Ans. We have introduced a chapter into this book from the pen of Rev. G. D. Watson, which thoroughly covers this question. See it.

3. In Rev. 21, it is said the nations bring their honor and glory into the city, the New Jerusalem. What need has the city of the honor and glory of such men?—A. L. Moore.

Ans. The city will not need the glory, but this simply points out the fact that all the world is entirely subservient to the will of the King. Every one willingly and reverently worships and honors Jehovah; and this is a greatly to be desired consummation.

4. Frank J. Harmon asks us to explain Isaiah 11:6-12; 14:12; 65:20 and 66:8.

Ans. (1) (Isa. 11:1-12). This describes the conditions in the new earth, when there is perfect peace and harmony between man and beast. The passage also points out the restoration of the Israelites, when they are gathered from the nations of the earth to the homeland.

(2) (Isa. 14:12). "Lucifer" means "Son of the morning" or "morning star," and the passage doubtless has reference to the fact that Satan was once a shining archangel, but he fell from the heights of heaven to the depths of hell.

(3) (Isa. 65:20). This refers to the Millennium, during which time people will die, but their lives will be so much longer than at present that if one passes away at one hundred years of age he is called a "child." (See chapter on the Millennium.)

(4) (Isa. 66:8). The passage is thought by many to teach that at the coming of Christ the whole Jewish nation will be converted to God suddenly, so

that it might be said that a nation was born in a day.

5. J. C. Monroe asks:

(1) Will this earth be the abode of all God's redeemed? If this is heaven, where will hell be?

Ans. This earth will never be heaven, though it will be as holy and as free from sin as that blessed world. It will continue to be the habitation of a purified and renewed race. But the city which comes down from God out of heaven will doubtless be the residence of risen immortals. Earth will never be heaven, but it will be an adjunct of heaven, and be of as easy access to the immortals as it is to-day to the angels of God.

(2) Will we still eat material food? If so, will it be necessary?

Ans. See chapter on this subject.

(3) Will we know each other there?

Ans. To be sure. Saul knew Samuel, when he came up from the grave to talk with him. (1 Sam. 28:14.) The rich man knew Lazarus, whom he had seen, and also recognized Abraham, whom he had never seen before. Peter knew Moses and Elias on the mount of Transfiguration, having never seen either of them before. Furthermore, knowledge is then perfect, whereas it is now imperfect. "Then shall I know even as also I am known." (1 Cor. 13:12.)

A. M. Reaper asks the following questions:

(1) Will the New Jerusalem appear in mid-heaven during the thousand years?

Ans. I think not. It does not appear till after

the Millennium and the great white throne judgment. (Rev. 20,21 chapters.)

(2) Is Satan loosed after the thousand years to try those who were born during the Millennium?

Ans. Yes; and God gives him all who are foolish enough to join him.

(3) Will the new earth be made from the old?

Ans. Yes; it is a regeneration (Matt. 19:28), a restoration (Acts 3:21). "Re" is a Latin prefix, which signifies again; hence, it can never be used of an original making, but always of a restoration. Consequently, regeneration means a *re-lif-ing*; that is, a restoring of a forfeited life. The life lost to man and to the world in Adam is restored in Christ. Accordingly, we may confidently expect the old world to regain its Eden life in the kingdom and reign of Jesus Christ, who, as human is man's representative, and as Divine He is God's.

(4) When will Nineveh rise up in judgment against the Jews who rejected Christ?

Ans. In the Judgment of the great white throne, when the dead, small and great, stand before God. (Rev. 20:11-15.)

6. Will children come back with Jesus and reign during the Millennium?—Mrs. J. K. Burford.

Ans. Most probably yes; if they sleep in Jesus, God will bring them with Him in that day. (1 Thess. 4:15,16.)

7. J. W. Harvey asks:

(1) Would not man have lived always upon the earth had he not sinned?

Ans. Yes; for "by one man sin entered into the

world, and death by sin." (Rom. 5:12.) When all sin is driven from the earth "death will be no more."

(2) Had not Satan been cast out of heaven, and was he not here on earth when God created man?

Ans. It would seem so. He was ready to meet our fore-parents in the garden with his temptations at a very early day.

(3) Did not Satan succeed in capturing the world for his kingdom when he got Adam and Eve, and has he not ruled as its prince ever since?

Ans. Yes; Adam was the lord or king of the earth, and when Satan captured him he got his kingdom with him. Hence, Christ comes to earth as the second Adam to retake the kingdom, which He has redeemed, that is, bought back, as a lost or forfeited inheritance. Study the laws of redemption in Lev. 25th chapter, and in other scriptures. Jesus as our kinsman, "the Son of man," has redeemed our forfeited estate.

(4) Did not Christ redeem the world and will He not come and reign as its King, and will not all the righteous return with Him and live on earth forever?

Ans. During the Millennium Christ and His saints reign in Jerusalem. (Isa. 24:25 and 32:1.) After the thousand years, their residence will likely be the golden city, the New Jerusalem. This city comes down, perhaps not literally to or on the earth, but in near proximity, becoming the sun of the world in whose light the nations will walk. (Rev. 21:24-27.)

(5) When Christ comes, will men be subject to disease, death, etc?

Ans. There will be death during the thousand years. (Isa. 65:20.) But not in the new earth beyond that. (Rev. 21:4.)

(6) Do you believe in a second probation?

Ans. No; I doubt if there will be any second probation; Satan has had none; and I know of no scripture that teaches it. Ecc. 9:10 is against it. More especially is there none for those who have had gospel privileges and rejected the light. I know of no scripture which gives any shadow of foundation to second probationism. Even the heathen will not need it, for they are only held responsible for living up to such light as they have. (Rom. 2:6-16.) They are judged according to the spirit actuating them. We should, however, speed them the gospel that it may arouse and stir their carnal lethargic natures.

(7) What of soul-sleeping and conditional immortality?

Ans. I consider it without foundation in the Word of God. The sleeping mentioned in 1 Thess. 4:16 is of the body, not of the soul. Lazarus was not asleep, and the rich man was not annihilated. (See the chapter by G. D. Watson on "Where Are the Dead?")

(8) Do the spirits of the wicked leave this earth?

Ans. Yes; they awake in the torments of hell. (Luke 16.)

9. A. P. Mahard asks:

(1) Will the new heavens and the new earth be

at the beginning or at the end of the Millennium?

Ans. At the end; see Rev. 20 and 21. The Millennium is the transition period. It is a log-rolling, yard-sweeping time; the trash is burned away at its close.

(2) Will the General Judgment be at the beginning or close of the Millennium?

Ans. The Bible says nothing of a "*general*" Judgment. The Judgment begins at the appearing of Christ. (a) His saints meet Him in the air and are judged for their rewards. (Rev. 22:12.) (b) After the tribulation He comes to earth, and the saints who have received their crowns will join Him in the judgment of the living nations. (1 Cor. 6:2.) (c) After this the dead are judged, from the throne of God. (Rev. 20:11-15.) The term "*general judgment*" is unscriptural, and, as commonly used, is misleading, in that it presupposes a miscellaneous judgment of living and dead simultaneously.

(3) Will the Millennium begin when Jesus comes?

Ans. His coming has two stages. First, as a thief, *for His saints*, to take them away from the tribulation. (Luke 21:34-36; Isa. 26:19-21; 1 Thess. 4:16,17.) Second, After the tribulation, He comes *with His saints* in the clouds. (Rev. 1:7.) At this time the Millennium, or Judgment of the living nations, begins.

10. From Rev. Andrew Johnson we have the following questions:

(1) If the race is to be perpetuated on the earth, why was it not discovered before?

Ans. Many Bible truths have long lain undiscovered in the Word. For centuries the doctrine of Justification by faith was lost, being brought to light by Martin Luther. The witness of the Spirit as a Bible doctrine was obscured through the dark ages, and, being preached by the Wesleys, was looked upon as a new discovery. The possibility of an instantaneous experimental sanctification, which is now being preached with power in what is known as "the holiness movement," for many centuries lay undiscovered in the Word of God. The Bible, like the earth, has many hidden treasures—undiscovered gold mines. Daniel tells us that in the time of the end, knowledge shall be increased. In fact, he was instructed by revelation to shut up the words and seal the book, even to the time of the end. (12:4.) Thus it seems that God even intended that many prophetic truths should only be understood aright in the closing days of our dispensation.

(2.) How about the scientific fact that all the material universe seems tending to dissolution? If such is, indeed, true, will it not necessitate a surrender of your views, or mark a conflict between nature and revelation?

Ans. There is no conflict between God in nature and God in revelation. Scientists do not always correctly interpret nature, as is proven by the fact that scientific statement is constantly changing. Science is too unsettled, too immature, to contradict the definite statement of God's Word. But we must bear in mind, as Jesus said at one time con-

cerning the Sabbath, "the Son of man is Lord" of nature and of science. The engineer can reverse his engine and go back down the line up which he came. So God may reverse the existing order of nature in the time of earth's regeneration, and thus change the present order of things. We may be sure that the word of inspiration is authoritative, and it informs us that God "is in Christ reconciling the world—doubtless of nature as well as men—unto Himself," (2 Cor. 5:19), and He must furnish the ultimate solution of all our problems. The very "ground" is involved in the curse; so when the curse is lifted, "the laws of nature" as we know them may be superseded by others, more in keeping with the new conditions.

(3.) Is it not a grossly materialistic view which you have presented in this book?

Certainly not. It points to a perfect refinement, purgation and glorification of our earth. There is nothing more carnal and material in it than there was in primary creation, when God pronounced everything He had made good, yea, "very good." The vagaries of men depict a far-away, dreamy, intangible, uncertain and unreal kind of heaven; but the God who has made all things, has given permanency and durability to creation. There is reality, a firmness, a stability to His work that honors Him and insures happiness to His people.

11. Mrs. Mary W. Hughes asks, Can we all see Jesus when He comes? If not, what advantage is there in it?

Reply. 1. All the immortals who are caught

up from the grave or from the walks of the living by the translation to meet the Lord in the air, will see Him just as well in Jerusalem as in heaven. During the thousand years, while men on earth are subject to mortality, they cannot see Him, or at least not all of them, any more than any other ruler could be seen by them. His government of the world, however, will be righteous. By His divine authority He will break up the perverseness of the nations, and rule the world in the interest of peace and righteousness. Is there any advantage in having a righteous law, rather than an unrighteous one? Is it better for the people to have godly rulers than ungodly? and holy administrations rather than unholy? If so, there is vast advantage to the world in the reign of Christ as over against the perverse and godless administrations of Gentile rulers, such as we have to-day.

2. After the thousand years, when earth is made new, and all sin is overthrown, Christ and His saints will occupy the New Jerusalem that comes down from God out of heaven, and from this, as the Capitol of the universe, will conduct the affairs of the holy, happy, sinless and deathless nations forever. There being no death then, people who are born on earth will likely live here as Enoch or Elijah for a period of one hundred or two hundred years, and then be translated away to the heavenly Jerusalem, where they shall see the Master in His undimmed glory. Do not forget that during the Millennium the Holy Spirit will continue to be poured out, and thus we will have all the advan-

tages of the divine Spirit and a pure gospel, which the most favored may possess to-day, and, in addition to this, the beneficent reign of Christ over the nations.

CHAPTER XVI.

Importance of this Doctrine.

There is a disposition in some quarters to rule this subject out. Among the holiness people especially, there is a disposition to call it "a side-track." Some of them make quite a hobby of fighting "hobbies." They are especially anxious to prevent the discussion of such subjects as the coming of Christ, divine healing, etc. Some scarcely know how to write an article for the papers without mounting their hobby of opposition to "side-tracks." In some instances they have largely side-tracked their own usefulness by opposing subjects upon which God put His blessing. We could name several who seem to feel it a bounden duty to guard the people against what is known as Pre-Millennial teaching. One good brother writing on "Half Hours With St. Paul" and on the "Errors of Antinomianism" felt that he must go out of his way to lug in his opposition to this blessed subject. The writer honors this dear, good man, and would like to circulate his writings, but my love for the teaching of our Lord, wherein He insists that we be ready daily for His appearing, has forced me to eliminate these writings from my book-stand and catalogue.

Even the National Holiness Association has struck a compromise on this subject by agreeing

to disagree and never discuss it. This may be right, but it seems very questionable. By what Scripture can we justify such a proceeding? Is a large part of God's Word to be eliminated from our teaching that we may work in fellowship with those who are unsound in their views? It would seem that the better way to handle God's Word is to find out what it teaches, and then press the whole truth. If men unite with us, all right; if not, let us go alone. I have not so learned Christ, as that is my duty to compromise God's truth with any man. If He is in error, as I read the Word, I must not tolerate his errors, but reprove them. To say that one shall not preach the Word of God in all its fullness, is rather too much. Who made you judge of another's conscience? or appointed you a custodian of Bible doctrines? Let each preach the Word of God as he finds it, and if you cannot agree on this basis, the world is wide, scatter to other places. That this doctrine is not one that may be shelved to the glory of God is proven by the following lines of thought:

1. *His coming again is a fact.* We cannot overlook the issue, it must be faced. This is not a theory or a creed. The return of our Lord is more certain than the rising of the sun to-morrow. It is far more certain than death. Enoch and Elijah yet live, and at the coming of our Lord in His glory, many of the saints will be translated, so we see that death is not an assured fact in every case. But Jesus will come again. For this we have His own infallible word, the declaration of

the angels at the time of His ascension, and the frequent statement of the prophets. Now, since His return is an assured fact, it must be considered, and should be constantly and emphatically preached—the “side-trackers” to the contrary notwithstanding.

2. *It is always imminent.* This word “imminent” simply means “impending,” overhanging. It indicates certainty as to fact, and uncertainty as to time. The imminence of Christ’s coming implies that He may be here to-day. And yet, we cannot say positively that He will appear at any specified day or hour or year. Without setting a date, we must always be looking for His coming till the time of His arrival. Now, that which is imminent should be prominent in all Gospel preaching. When the Master said, “Of that day and hour knoweth no man,” He did not mean to kill off all interest in the question of His coming, but rather to quicken it. He did not by this statement intend to justify a careless spirit of indifference and unconcern touching His glorious advent, but to arouse every slumbering heart, to put every servant on the alert, that the hour of His advent might not take them unawares. It was from this basis that He pressed the necessity of readiness. “Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh.” (Matt. 24:44.) The Post-Millennialist awaits the conversion of the world for His advent, but the Master was no Post-Millennialist; He bade us await nothing, but be ready every day, waiting and watching for His

coming. Jesus said, "Take heed to yourselves, lest. . . .that day comes upon you unawares." "Watch ye therefore, and pray always." (Luke 21:34-36.) Again, on this matter He commands, "Watch ye therefore, for ye know not when the Master of the house cometh". . . . "lest, coming suddenly, He find you sleeping. And what I say unto you, I say unto all, Watch." (Mark 13:35-37.) Had the Master belonged to the National Holiness Association, He might have been ruled out of order for preaching the Pre-Millennial doctrine, or at least criticised as "a side-tracker, hurting the cause of true holiness by lugging in side issues"! There is no Post-Millennial dogma in this Scripture—nor in any other. No man can be looking for Jesus to-day, and waiting for a thousand years of Gospel millennium. Bro. Isaiah Reid and others of his way of thinking may need yet to get after Jesus for pushing a "sidetrack." When the Son of man teaches us to be waiting, robed, ready and watching every day for His coming no man has authority to expunge it from his creed, and no set of men have a right to reject and rule out the preaching of this truth. "Well, but," says one, "we do this in the interest of harmony, some being Pre-Millennialists and some Post-Millennialists; we have agreed to drop the doctrine that we may work together." Ah, my brethren, this will never do! Preach God's word as you find it. If men are unsound, correct their errors; if they reject your message still be true to your God. Any man or body of men who should have ruled out the preach-

ing of the second coming of Christ in days apostolic would have had a hard time to control the preaching of a Paul, a Peter or a John. These men, with the fires of Pentecost in their hearts, an open Bible in their hands, and the word of Christ ringing in their ears, "Therefore be ye also ready," could never have been gagged or ruled out on this marvelous and all-important Bible doctrine.

3. The prominence given this doctrine in the Bible should arouse every preacher, every Conference and Association, every church and camp-meeting to press mightily and preach earnestly the great subject. It is a recognized rule in all public discussion, homiletics, etc., that those themes which occupy the chief place, and accordingly have the greatest prominence, in the text-book should be given precedence over others of less prominence. It does seem that we should observe something of the proportion in our preaching that we find in the inspired Word. God has but little to say in His Book concerning "baptism," but with many men it is a great hobby. He gives little attention to science and philosophy, and nothing, even prophetically, of Shakespeare, but some preachers depart from the written Word and give their time and strength to the sciences of men and the literature of the uninspired. The two most prominent doctrines in the Bible, the doctrines to which it gives greatest space, are "holiness," i. e., entire sanctification, and the second coming of Jesus Christ. These are twin truths that sustain, encourage and emphasize each other. Yet in many

churches they are both ruled out. Entire sanctification as a present privilege, and the return of Jesus as a daily possibility and imminent fact, should be the burden of the pulpit, the leading theme of the press, the inspiration of prayer and faith and hope in every congregation. Some accept one of these doctrines and repudiate the other, thus showing the short-sightedness of human nature.

Touching our Lord's coming, it is said by those who have investigated, that one-twenty-fifth of the entire New Testament is devoted to it. If it were scattered through all the chapters, and the chapters were divided into twenty-five verses each, there would be in each chapter a verse on this subject. If the New Testament were so divided as to make twenty-five books of equal size, one entire book would be given to this question. Not only is it prominent in the New Testament, but the burden of the prophecy in the Old points to His coming in glory. Many of those Old Testament prophecies which refer to Christ entirely overlook and over-leap His coming in humiliation, and point rather to His appearing in the clouds of heaven with power and great glory. As a sample, see the seventh chapter of Daniel, the fourteenth of Zechariah, and Jude, verses 14 and 15, which last is one of the very oldest of all the prophecies of the Bible. This subject is the thread upon which is hung all other Bible doctrines, it is the golden link which binds together the great truths of Sacred Writ. It shines and scintillates, it glows and burns in the proph-

ets of all the centuries; it is the chief theme of inspiration, the bulwark of faith, the foundation of hope, the bow of promise that spans the ages and gilds the future with light and glory. The Bible is the Word of God, and that which occupies large space in its sacred pages should receive special attention in our pulpits, our songs, our prayers, our writings and our daily thought. He who would wrench this doctrine from our creeds and our hopes is a perverter of Scripture, an enemy of the truth of God, and his conduct is worthy only of condemnation.

4. The Pre-Millennial coming of our Lord is a key-doctrine, without which the Scriptures cannot be correctly interpreted. On this the other doctrines hinge, and by it, alone, can they be really understood and safely and clearly explained. (a) The future of the race can only be correctly interpreted and understood in connection with a right view of the second advent. (b) The resurrection and the Judgment are dependent on a correct view of our Lord's return for proper exposition. As set forth in these pages, the Judgment is seen to be in two stages, that of the living occupying the Millennial era, while the Judgment of the dead is that which was witnessed by John when the All-Living-One appeared on the great white throne. The resurrection, likewise, is in two stages, the holy dead being raised a thousand years before the others. (1 Thess. 4:16,17; Rev. 20.) (c) Our Lord's coming is intimately connected with other doctrines, such as repentance (Acts 3:19-21), conver-

sion (1 Thess. 1:9,10), entire sanctification (1 Thess. 5:23), purity (1 John 3:2,3), holiness (2 Pet. 3:11,12), zeal (Titus 2:13,14), patience (Jas. 5:7,8), gifts (1 Cor. 1:7), unworldliness (Mark 8:36,37,38; Matt. 16:25-27). If we would correctly interpret the Scriptures and properly enforce their great truths, we must have a correct view of our Lord's coming again.

5. Apply the "sidetrack" method or argument to other doctrines, such as conversion, sermons on hell, faith, etc. No man could unite Christendom on any one of these doctrines. If you would preach conversion, as a definite, conscious experience, some could be found who would contradict you, and declare it was a mere reformation, a church-joining, a thing dependent on baptism. Others would tell you it is a growth, that it can never be definitely known; that, at best, you may only have "a hope." Now, are we to rule out preaching on conversion, in order that we may unite all the factions? If you preach on "hell" some can be found who will differ from you. One class denies it *in toto*, another limits its duration, yet another class turn hell into a kind of purgatory from which the soul, eventually purified, escapes to the land of the blessed. Still others may be found who teach a second probation, or the annihilation of the wicked. Accordingly, brethren, we had best not preach on hell, lest it make a division of the forces, and so for peace we had best discard "conversion" and "hell" as subjects adapted to our holiness associations.

Suppose some man preaches on faith, and teaches it as an exercise of the individual; another pronounces him unsound and declares it to be a gift of God. So here is a difference of views, and perhaps we had best just discard the subject in the interest of peace! So let us label "conversion," "hell," "faith," and "the second coming" all "sidetracks" and eliminate them from our holiness Association meetings in the interest of harmony. "O," says one, "that is not fair; we can agree on such subjects as those, at least all the holiness people." No, indeed, you cannot. One of the most pronounced and able holiness teachers of the South has espoused the doctrine of the annihilation of the wicked and is teaching it with tongue and pen.

If any class of people ought to stand for a full Gospel and an open Bible, it should be the holiness folks. By whose authority may we reject a large part of God's Word as unsuitable to be preached at any time! The simple trouble is, that some men among us have espoused an unscriptural dogma, which has unfortunately survived the creeds of the dark ages, and when we bring the fullness of God's Word to bear against their errors and their unscriptural teachings, they cry "sidetrackers, sidetrackers," and seek to shut out the preaching of this great and blessed truth of the near coming of our Lord, His imminent appearing in majesty and glory. Error seeks the shades of darkness, but truth has nothing to fear from the light of investigation. Men who seek to rule out the teaching and preaching of a large part of God's Word show

the weakness of their cause and the fear of an honest and thorough investigation. I know these are plain words, but the cause of truth demands them.

6. Jesus and His apostles made much of the doctrine of His near coming. To them it was no "side-track," and neither scribes nor Pharisees could rule them out on this wonderful theme. Jesus drew down upon His own head the fiery wrath of the High Priest when He announced before that unworthy tribunal, in fearless language, His glorious second coming. Said He, "Hereafter shall ye see the Son of man, sitting on the right hand of power, and coming in the clouds of heaven!" This was an unpopular doctrine with the High Priest. Accordingly he "rent his clothes, saying, 'He hath spoken blasphemy.'" (Matt. 26:64,65.) The disciples preached much on this subject, and comforted their own hearts with the blessed hope. It was left for Daniel Whitby, and others who have followed in his footsteps, to invent a dogma that nullifies a large part of the Inspired Book. Lovers of the Bible should preach a full Gospel, whether man will hear or refuse. The coming of Christ is a doctrine of comfort to the aching heart, of hope to the disconsolate soul, of inspiration to the toiler whose labors seem to bear inadequate, and at times after much toil well-nigh no fruit. It is a doctrine of awakening to sinners, of power in the pulpit, and of quickening to the pew. The crowns of glory to be administered "in that day" are for those who "love His appearing." (2 Tim. 4:8.) This is an unpopular doctrine among the worldly-minded,

the pleasure-seeking, theater-going, whisky-drinking, tobacco-using, lodge-going, money-hoarding masses. But to humble-hearted lovers of Jesus, to those who devote their lives to His glory, their time and strength and money to His service, from whom the shackles of earth have been broken and whose hearts and hopes are centered on Jesus only, to all such the thought of His early coming is full of inspiration, encouragement and never-ending joy. Let us, therefore, preach it and pray it, sing it and shout it, publishing it everywhere without fear or favor. "Wherefore comfort one another with these words." (1 Thess. 4:18.)

In conclusion of this chapter we quote the following stirring words from G. H. Pember, "Who can be sure of a day or an hour? Who of Christ's watching people can tell when he rises in the morning, whether he will not have left the scenes of earth before the closing of day? Who, when he retires to rest, knows whether he will be awakened by the returning light, or by the summons of the Master, the voice of the archangel, and the trump of God? Are we not now living in solemn times? Is not the air full of warnings? Does it not behoove every believer to arise, gird up his loins and trim his lamp? Is it not the sound of the King's chariot which we hear? Should not every sleeping servant rouse himself and prepare to meet the Lord with joy?

"It may be that His voice will be heard in the morning when the sun is high and men are hurrying to their various occupations. It may be that

He will call at even, when the west is crimson with the setting sun, and the weary are seeking their homes after the toil and excitement of the day. It may be that His summons will startle the midnight air and bring forth His own from the darkness of their chambers or their graves into the dazzling glory of His presence. It may be that at early dawn He may speak the word, and in an instant be surrounded by the myriads of His elect, countless as the dewdrops that spring from the womb of the morning and glisten in the reddening beams of the sun. 'Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.' 'Surely I come quickly,' was His last message to His widowed church; let no man think that he has the Spirit of Christ till he can fervently respond, 'Amen. Even so, come, Lord Jesus.' " (Earth's Earliest Ages, 468, 469.)

CHAPTER XVII.

Spiritual Results.

One of the glorious features of "the times of restitution" is to be found in the spread of full salvation and the triumph of holiness over sin. From the depravity of the world comes all its sorrows and its troubles, its vices and its crimes. But when Jesus as the Son of man, the second Adam, takes absolute charge of the world, He will so thoroughly renovate and sanctify it as that it may be filled with His grace and glory. Then, there will not be a family in all the earth but that knows, loves and honors God. The prophet tells us that "Holiness to the Lord" shall be on the bells, or bridles, of the horses. It will then be that business shall be conducted on the same principles which underlie real salvation work, and in the ordinary affairs of life that spirit will prevail which actuates the angels in heaven and the holy people of earth. Then shall be fulfilled our daily petition, "Thy will be done in earth as it is in heaven."

The Bible teaches a present salvation from sin for the individual. Peter speaks of our being "holy in all manner of conversation"—or living. (1 Pet. 1:15, 16.) Paul bids us cleanse ourselves "from all filthiness of the flesh and spirit, perfecting holiness." (2 Cor. 7:1.) He also prays for his

converts that they may be "sanctified wholly," pledging them that the "will of God" is their "sanctification," and insists that he who despises or rejects this life, rejects God. (1 Thess. 4:3,7,8, and 5:23.) Luke tells us that God has sworn an oath that we may "serve Him in holiness all the days of our life." (Luke 1:73-75.) John tells us that the blood of Jesus Christ His Son "cleanseth us from all sin," adding, that "whosoever is born of God doth not commit sin," for "he that committeth sin is of the devil." (1 John 1:7 and 3:8,9.) From all these Scriptures, we see the folly of those teachers who make themselves apologists for sin, contending, as they do, that it is impossible to live holy lives while in the body. God informs us that Job was a perfect man, and that Zechariah and Elizabeth walked in "all His ordinances and commandments without blame." (Job 1:1; Luke 1:5,6.) But, withal, we must remember that "we have this treasure in earthen vessels" (2 Cor. 4:7), and that, consequently, we must "watch and pray," lest we enter into temptation, for the spirit is willing, but the flesh is weak. (Matt. 26:41.) So that the best of holiness that we may obtain in this life will not exempt us from trials, from temptations and sufferings, and from the consequent possibility of falling into sin. (1 Cor. 10:12.) We are, however, encouraged with the thought that if we fall under the power of temptation, we have an advocate, "Jesus Christ, the righteous." (1 John 2:1,2.)

The question is sometimes raised, If the father and mother are both sanctified, will not the chil-

dren be born holy? No; for our depravity descends, not simply from our father and mother, but from Adam, our federal head and representative, in whom we have all fallen. It is in Adam that all die. Consequently, it is only in Christ that all shall be "made alive." (1 Cor. 15:22.) Will the time ever come when children will be born holy? We believe we are safe in saying, "Yes;" and why? Because in the new earth we will have a new federal head, the second Adam, who is made a "quickening spirit." As long as the world is populated under the old Adam, children will be born with depraved natures, but when all sin is overthrown and the last enemy destroyed (1 Cor. 15:26), then, the restitution being complete, the Son of man, as the second Adam, will take charge of the race and it will be perpetuated in His name, instead of in that of the fallen man. Herein we see the significance of our Lord's title, "the Son of man." It is in His human capacity that He is to return, take charge of this world, and conduct its affairs. Then it will be the holy, happy and deathless world it was originally intended to be. The race as at present constituted traces its depravity to Adam the first, who fell. In the renewed earth it will trace its stream of holiness to Adam the second, in whom it is restored. As the fall of the first man corrupted all his progeny, so the holiness of the second Adam will accomplish the restoration and perfect purity of all the race when He becomes its federal head and representative. If Adam by his transgression could pervert and corrupt the whole race, so that

it is born depraved and lives in transgression, we may be sure that Jesus Christ, the Son of God, the Son of man, can redeem and sanctify the whole race, that it may be pure and holy forever. This will not require the destruction of the race, but the overthrow of sin. Surely the "restoration of all things, which God hath promised by the mouth of all His holy prophets," which is to take place when Jesus returns from heaven (Acts 3:20,21), cannot involve anything less than the uplift, purification, and Edenic exaltation of the race. It must of necessity bring it back to the same conditions which prevailed prior to the fall.

Will that not be a joyous day, when in all the earth not a lie is told, not an oath is uttered, not a war shall be waged, not a murder shall be committed, nor a crime of any kind shall blacken the annals of the race? Praise shall be as natural to the redeemed of the nations then as to the angels in glory. There will be no antagonists to holiness; no one shall then trample God's holy law under foot or defy the authority of the Almighty. Peace and perfect love shall characterize all men. The will of God shall be the root of every man's conduct. Then, indeed, they shall "not hurt nor destroy in all my holy mountain," saith the Lord, but earth shall be full of His knowledge and glory as waters that cover the sea.

From land to land, from shore to shore,
Our God shall reign for evermore,
His name revered, His praises sung,
Shall then engage each living tongue.

Nor sin nor want, nor death nor pain,
 Shall e'er be known, or felt again.
 From highest heights, the angel throng
 Shall join with men in rapturous song,
 For Christ shall reign from Pole to Pole
 O'er man redeemed, from sin made whole.

APPENDIX.

Where Are the Dead?

Having finished my own work on this book, I take great pleasure in submitting to my readers the accompanying chapter on the state of the dead, from the trenchant pen of my friend and brother, Rev. G. D. Watson. There are many good people who teach that the dead are unconscious till the resurrection. I do not care to quarrel with them, but I feel that they have fallen into an error that should be corrected. In opposition to what they look upon as a hurtful teaching of the soul-sleepers many intelligent Christians have been led to discard the whole subject of our Lord's return. Let all such know that there are many of us who teach Pre-Millennial truth without "tangling it up" with conditional immortality, soul-sleeping, annihilationism, or second probation and no-hellism. No one should reject truth because some have preached error in connection with it. Rather, let us "contend earnestly for the faith once delivered to the saints." (Jude 3.) Paul spoke of being absent from the body and "present with the Lord." (2 Cor. 9:8.) Accordingly, he was "In a strait betwixt two, having a desire to depart and be"—unconscious? Nay, but "to be with Christ." (Phil. 1:23.) No soul-sleeping in this. But I need not argue the case; that has been successfully done by Bro. Watson.

L. L. P.

Where Are the Dead?

G. D. WATSON.

All we know about the future state of existence is what God's Word reveals on the subject, and then, as confirmatory of what the Scriptures say, we have the testimonies of thousands who in the moment of death have borne witness that the statements in Scripture concerning heaven and hell, angels and demons, are true. The geography of the unseen world is plainly stated in Scripture. Taking its exact statements to be absolutely true, let us endeavor to find out the state of the dead, and the different localities where they are kept.

1. Let us notice the Bible terms for death. Our English word "death" is from the old Gothic "deasuth," which probably in its root meaning signifies "to cease to breathe." In the Greek Testament the most common word for death is *thanatos*, which expresses the fact of death, as in all languages. Another word in the Greek Testament for death is *anaireo*, which means "to lift up," "to take away." This is the word applied to the death of Stephen, and in one case to the death of Christ. Another word for death is *apago*, which means "to go away," "to leave," as on a journey. Especially is this word used of the death of saints. Yet another Greek word for death is *exodus*, which means

“to go out from.” This is the word used about the decease of Jesus, and that of Peter. Still another word is *analsusis*, used by Paul, when he says “the time of my departure (*analsusis*) is at hand.” The word signifies “to unbind,” “to unloose,” “to take the harness off.” Now, in the light of these divinely-chosen words, we see no hint whatever of annihilation, or of the unconscious sleep of the soul, but, on the other hand, the thought is expressed of the soul being “lifted up from the body,” “leaving the body for a journey,” or “being unloosed” from the pains and burdens of this present state. Death is a separation, a taking to pieces, but in no sense is it annihilation.

2. Let us now look through the Bible and find what God says about the soul and the body existing separately. In the first place, notice that passage which so many are quoting to teach the unconscious state of the soul after death, that “the dead know not anything.” It is found in Ecclesiastes, 9:4-6, and the writer is speaking of death in its physical aspect only, as applying to animals and men alike. He mentions the dog, the lion and man, in the same connection, and speaks of the dead body not knowing the common events of daily life, and what is being done under the sun. There is no reference in the whole passage to the soul, but only to the animal part of our being, and to quote this passage to disprove the conscious existence of the soul after death betrays great ignorance of Scripture on the subject. On the other hand, we find a continuous chain of proof texts that the soul re-

mains intact, with all its faculties, and conscious of happiness or misery after death. The Old Testament speaks of dying patriarchs and prophets being "gathered to their people," and "gathered to their fathers." (Gen. 25:29.) Now, if these people and fathers who had previously died were not in actual existence, how could their dying children be gathered unto them? "Isaac died, and was gathered unto his people." You see he died first, and then was gathered, or went, to the society of his father Abraham, proving that both Abraham and Isaac had a spiritual existence, and that they enjoyed conscious fellowship with each other after death.

We have an account of the Prophet Samuel coming back in spirit form after his death, to speak with Saul. When the witch of Endor saw Samuel in spirit coming up out of the earth (for before the resurrection of Jesus all the dead, good and bad, were retained in the depths or center of the earth) she was frightened, and said, "An old man cometh up." Saul perceived it was Samuel, and bowed himself to the ground. The prophet said to Saul, "Why hast thou disquieted me, to bring me up, for the Lord is departed from thee, and the Lord hath done as He spake by me, and rent the kingdom out of thine hand, and given it to David, and to-morrow thou and thy sons shalt be with me." (1 Sam. 28:13-19.) This passage is a simple historic fact, and proves that Samuel was still living in spirit, and that he had all his mental faculties in conscious action after his death; and any one who would at-

tempt to pervert or deny the literal reality of this occurrence, is simply an infidel, denying the infallible statements of Scripture. When King David's little child died, he said, "The child cannot come back to me, but I shall go to him," which proves that the spirit of the child was living in the unseen world, and that David would go and meet the child after he died. Solomon gives us a most poetic, and also scientific, description of the breaking down of old age, and concludes, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." (Eccles. 12:7.) This clearly distinguishes between the material and spiritual part of man, and shows that they can be separated, but neither is annihilated, the one crumbles to dust, and the other goes to deal personally and intelligently with its Creator. This same truth is stated in the account of man's creation, for after "God had formed man's body out of the dust of the ground, He breathed into his nostrils the breath of life, and man became a living soul," proving that the living soul is a very different thing from the body of dust. (Gen. 2:7.) Isaiah gives us a remarkable passage concerning the death of the godly, "The righteous perisheth, and no man layeth it to heart, and merciful men are taken away from the evil to come. He shall enter into peace; they shall rest in their beds, each one walking in his uprightness." (Isa. 57:1, 2.) Notice the precision of the prophet's description, that the righteous dead, so far as their bodies are concerned, are resting in their beds, in the grave;

but as to their souls, they are conscious and walking in their uprightness.

Our Saviour speaks of men being able to kill the body, which is the worst they can do, but He warns us to fear God, who not only has power to kill the body, but to cast *both soul and body* into hell fire. His words prove that the soul and the body can be divided without destroying the conscious existence of the soul after death. The Sadducees were a class of infidel Jews, who did not believe in angels, or resurrection, or the conscious existence of the soul after death, and we have not a single instance in Scripture where a soul-sleeping Sadducee was ever converted, or called by our Saviour to follow Him. When Jesus replied to their infidel notion, He reminded them of "the God of Abraham, Isaac and Jacob," and then added that "He was not the God of the dead, but of the living," proving that Abraham, Isaac and Jacob, still were in a conscious, spiritual, living condition in the unseen world. It is amazing how many people will speak of the account which our Saviour gives (in Luke 16) of the rich man and Lazarus, as being a parable, when it is no such thing, and there is no hint of its being a parable, but a simple, straight-forward, matter-of-fact history, which occurred before the birth of Jesus, and which He witnessed in eternity before His incarnation. He says, "*there was a certain rich man and there was a certain beggar named Lazarus,*" both being positive affirmations of historical fact. This account opens up the unseen world, and shows us the condition of both the right-

eous and the wicked. While their bodies were dead, the good man was comforted in the society of Abraham, but the wicked one was intelligent and conscious of being in torment, even while his body was yet in the grave, and while his relatives were still living on the earth. The many efforts to twist and deny the real meaning of this passage simply stultifies common sense, perverts all interpretation of Scripture, and gives the unblushing lie to the Infinite Son of God.

When Jesus raised the dead maid to life, "Her spirit came again, and she arose straightway." (Luke 8:55.) How could "her spirit come back again" if it had not gone somewhere? The Apostle James says, that "the body without the spirit is dead." (James 2:26.) But, mark you, he does not say that the spirit without the body is dead, which is what the soul-sleepers would have it say, but he declares "the body without the spirit is dead," proving that it is the spirit that keeps the body alive, but the body does not keep the spirit alive. Thank God for the accuracy of His inspired Word.

At the transfiguration of Jesus, Moses was present in spiritual form and person, though his body was resting in its lonely grave in the mountains of Moab. I cannot imagine why some deeply spiritual writers say that Moses never died, when the Bible informs us not less than seven times that "Moses died." The contention about the body of Moses, between Michael and Satan, referred to in Jude, was not that Moses should not die, but Satan wanted to show the Israelites where

his body was buried, that the people might worship it, and God hid his grave to prevent idolatry. So Moses either died or the Bible record is false; but God's Word is true, and Moses died, and there is no account that he was raised from the dead. So the plain Scripture fact is, that Moses in his disembodied and spirit form and person appeared at the transfiguration, and the three apostles saw him, and recognized him, and heard him speak with Jesus concerning the death of Christ shortly to occur. All this proves that the human spirit has form, person, consciousness and intelligence, after being separated from the body. St. Paul speaks of being at home in the body, and absent from the Lord, and says, he "would rather be absent from the body and present with the Lord." (2 Cor. 5:6, 8.) St. John tells us that he heard the disembodied saints singing in heaven and prophesying that they were to come back and reign on the earth. And they sung before the Lamb, "Thou wast slain, and hast redeemed us to God by Thy blood, out of every nation, and made us unto our God kings and priests, and we shall reign on the earth." (Rev. 5:9,10.) Here are saints in heaven, and before the first resurrection, singing praises to God and the Lamb, and distinctly saying that they shall return and reign on this earth. The soul-sleepers deny this word about these saints being conscious and intelligent after death, and the Post-Millennialists deny it about the saints ever coming back after the first resurrection to reign on the earth. It is amazing how professing Christians

can positively reject the plain statements of God's Word. Again, John tells us he heard and saw the souls of those who had been slain for the Word of God, and they cried with a loud voice, saying, "How long, Oh Lord, dost Thou not judge and avenge our blood on them that dwell on the earth." (Rev. 6:9,10.) These were the souls of martyrs, conscious, intelligent and praying for the coming of the Judgment, and the time when all murder and iniquity should be done away from the earth. O, that all ministers and professing Christians had as much knowledge about the Judgment and the coming age of righteousness on the earth as is revealed by the words of these disembodied saints that John heard singing before the Lamb and praying under the altar. We have only noticed a few passages of the many, and yet we have seen from Genesis to Revelation the most explicit statements as to the souls of men, both good and bad, having a separate conscious existence, and a personal form and intelligence, after the death of the body.

3. Let us now consider the localities spoken of in the Scripture where the souls of the dead are retained until the resurrection. So many people have dim and confused ideas of the spirit-world, and the different places mentioned in Scripture where souls, good and bad, have their abiding places, that we need to go slow and follow the exact words of Scripture, in order to take our soundings of the unseen world. To begin with, we must remember that before the resurrection of Jesus, the

souls of both the righteous and the wicked were, according to Scripture, kept down inside of the earth, one side for the righteous, the other side for the wicked, with an impassable gulf between them. The word "sheol" in the Old Testament, and the Greek word "hades" in the New Testament, both mean the same thing, that is, "the unseen world," the "place of departed spirits." The word "sheol" occurs in the Hebrew of the Old Testament sixty-five times, and in our English Bible is translated thirty-one times by the word "hell," thirty-one times by the word "grave," and three times by the word "pit." The Greek word "hades," which means the "unseen world," occurs eleven times in the New Testament, and is mostly translated by the word "hell," and sometimes by the word "grave." But both words mean the "unseen world of souls," whether good or bad. Now, remember that these two words do not in a single instance in the Bible signify the place where dead bodies are buried, and hence should never be translated "grave," as the word for grave, or tomb, or sepulcher, is a different word entirely; but "sheol" and "hades" are expressly for souls, proving that the body and the soul have different receptacles after death. In the next place, remember that "sheol" and "hades" are never used in the Bible to denote the final abode of either good or bad, but always a temporary place for souls between death and the resurrection. Other words are used for the ultimate and everlasting abode of human beings and angels after the Judgment.

Now this will explain why it is that all through the Old Testament, the souls of the dead, both good and bad, are said "to go down into sheol," and "down into the earth." Jacob, supposing Joseph to be dead, said, "I shall go down to my son Joseph into sheol," or the unseen world. There is no account of the souls of the righteous ascending up from the earth before the resurrection of Jesus. Samuel and Saul, the rich man and Lazarus, all alike went down into *sheol* or *hades*, the unseen land of souls; but in that land of shadows where the saints were retained as "prisoners of hope"—in the language of Jeremiah—waiting for the resurrection of Jesus, there were two separate apartments, one of peace and comfort, the other of distress and torment. Many foolishly ask, "How could that be, and how could they speak to each other across the impassable gulf?" It is our place to believe what God says; and yet, as if to give us on the outside surface of the earth a sample of what might be on the inside of it, there are places in deep valleys in Arizona and other localities, where in the summer time it is so hot that the thermometer registers almost daily 130 degrees, and yet within sight are the lofty mountain peaks covered with snow; and, by the use of a telephone, men a few miles apart can speak to each other from a scorching, torrid heat to cool, winter weather. When a wicked heart wants to disbelieve the plain statements of Scripture, it can always ask a plenty of foolish questions.

Before we consider Paradise, or the place where

the righteous dead are kept since the resurrection of Jesus, let us consider still further the place of *hades*—the place where wicked souls are kept until the last judgment. Just as in our civil courts, criminals are arrested and put in jail until they are tried in open court, and then are sentenced for their final punishment to the State's prison; so the souls of the wicked dead are lodged in *hades*, which is a place of preliminary punishment, but at the resurrection of the wicked, which the Bible tells us takes place after the thousand years' reign of the saints, they are judged and cast with Satan into Gehenna, or the final hell. The Prophet Isaiah gives us a picture of the descent of the soul of the wicked King of Babylon into *sheol*, or the preliminary hell. "Hell from beneath is moved for thee, to meet thee at thy coming, it stirreth up the dead for thee, yea, all the chief ones of the earth, and they shall speak, and say unto thee, 'Art thou become like unto us?' "(Isa. 14:9,10.) That is the awful place where wicked souls curse each other, but there is not one word in Scripture that they repent. The rich man in *hades* prayed to Abraham, but he never mentioned the name of God, and he prayed for water, but not one word for pardon. Hence, it is a sentimental delusion that wicked souls in *hades* ever desire salvation from sin, or would ever repent if they had a second chance, "He that is unjust" at death will continue to be "unjust still."

4. Now let us consider the place of the righteous dead, and their condition since the resurrection of

Jesus. The passage in St. Peter about Christ descending into *hades*, and preaching to spirits in prison, is often read carelessly. The Bible facts are these: "Jesus died the just for the unjust, as our substitute, and being under the curse of the law, His soul after death had to descend into *hades*, like any other soul, but doubtless His presence in that land of shadows diffused a great light and expectation to all the righteous, that the time of their deliverance was at hand. After three days "He was quickened by the Holy Spirit," being raised from the dead, and then after His resurrection He went back to *hades* in His glorified humanity, and proclaimed to both the righteous and the wicked dead, for the word "preached" does not mean that He evangelized them, but that He proclaimed His absolute victory over sin, Satan, death, and *hades*. Then, by the authority of His glorified humanity, He opened the portals on that side of *hades* where the righteous dead were retained, and brought them all up from the under world to the light of day, and when He ascended into the heavens He took them up with Him into Paradise, to await His second coming and the first resurrection.

Now, turn and read, "For Christ also hath suffered for sins, the just for the unjust, and being put to death in the flesh, but quickened by the Spirit, by which also He went and preached (or proclaimed) unto the spirits in prison." (1 Peter 3:18,19.) Please notice, He did not preach to these disembodied spirits until after He had "been quickened," that is, raised from the dead by the Holy

Spirit, yet so many overlook this, and represent Jesus as preaching in His disembodied state, forgetting that Christ in a disembodied state was still paying the death penalty for sin, and that He had no authority to proclaim victory over death until after His own resurrection; for how can a dead man be shouting victory over the grave while his body is still in the tomb? Our victory over death now is because Jesus rose from the dead. Hence, it was after the dead body of Jesus had "been quickened by the Spirit," that He proclaimed His victory among the dead ones.

A prophetic type and sample of Jesus preaching to the spirits in prison is found in the case of Joseph in prison in Egypt, proclaiming to his fellow-prisoners the interpretation of their dreams, that in three days one of them would be freed and exalted to royal favor, and the other would suffer the death penalty. Joseph is a most wonderful type of Jesus, in being the beloved son, sold by his brethren; cast into a pit; then going into a far country, and then into prison, a type of *hades*, and there preaching to his fellow-prisoners, the exaltation of one and the execution of another; then rising from prison, or *hades*, to the right hand of a monarch; then feeding the nations with bread, that is, giving salvation to the Gentiles; then marrying an elect bride from the Gentiles; then meeting his brethren, the Jews, at the end of the age, and letting them see his face, being reconciled to them, a type of Israel's restoration at Christ's second coming, and then reigning over his brethren, a type of Millennial happiness.

Now, let us prove from Scripture that after the resurrection of Jesus, He liberated all the righteous dead from the under world of *hades*, and when He ascended He took them with Him up into Paradise in the heavenly places. "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them as in Sinai, in the holy place. Thou hast ascended on high, Thou hast led captivity captive, Thou hast received gifts for men, yea for the rebellious also, that the Lord God might dwell among them." (Psa. 68:17,18.) This is a prophecy of what Jesus did with the righteous dead at His ascension, and the Psalmist uses Mount Sinai as a type. The Lord went down into Egypt, where His people were captives, and brought them up to Mount Sinai by the ministry of thousands of angels, and thus Jesus went down into *hades*, and brought forth from captivity the souls of the righteous dead, and ascended with them into the heavens, and received authority from the Father to bestow the gifts of the Holy Ghost upon men, and to subdue the rebellious. This is proved by St. Paul in quoting this very Scripture. "When He ascended up on high, He led captivity captive," or, as the margin reads, a multitude of captives, "and gave gifts unto men. Now that He ascended, what is it but that He also descended first into the lower parts of the earth. He that descended is the same also that ascended up far above all heavens." (Eph. 4:8-10.) Here the apostle tells us "Christ descended into the lower parts of the earth," which does not mean a grave only a

few feet deep, but "into the heart of the earth," where the souls of the dead were retained, and there He gathered all the saints that were held in captivity under the law, and lifted them up at His ascension into the heavens, or a place called Paradise, to remain there in peace, comfort, joy and fullness of hope, until His second coming, when they will get their resurrection bodies preparatory to the marriage supper of the Lamb. Hence, in the Old Testament the uniform expression for those who died was that of "going down into the earth," but since the resurrection of Jesus the constant expression for the righteous dead is that of "going up into heaven," and "up into Paradise," and "seeing the heavens opened." The word "Paradise" occurs three times, and in every instance is spoken of as the place for righteous souls after death.

"Paradise" means a park, a flower-garden; and the Scriptures represent the condition of the righteous dead as pre-eminently a state of rest and joy, but not of active service, such as employs the ministry of angels. Lazarus was comforted, but the rich man's soul was tormented. The righteous dead "rest from their labors, and their works do follow them." Paul said it was "better to be absent from the body, and present with the Lord" John saw and heard "the souls of the martyrs praying under the altar in heaven."

The righteous dead have not yet received their rewards, for every passage speaks of them getting their rewards at the second coming of Jesus. Thus we see the souls of the wicked dead will be kept in

torment in *hades* till the last white throne Judgment, and then will be cast with the devil and his angels into *Gehenna*, the lake of fire, the ultimate hell, which the Bible says will last "to the ages of the ages." The word "Gehenna," which means a "place of constant burning," occurs eleven times in Scripture, and the first persons to enter it are the beast and false prophet at the battle of Armageddon. Satan is chained in the "abyss" a thousand years during the Millennium, and then he and all the wicked dead are cast into the "Gehenna fire," where the beast and the false prophet have spent a thousand years, and are still there. (See proof, Rev. 19:20 and Rev. 20:1-10.)

Thus we see expressly stated that the righteous dead were retained in the good side of *hades* till the resurrection of Jesus, and since then the souls of the righteous dead are with Christ in Paradise in conscious joy and comfort, but praying for and looking for the return of Jesus to get their resurrection bodies, and reign with Christ for a thousand years over the nations before the resurrection of the wicked, and beyond that through everlasting ages of glory and blessed service. (For proof see Rom. 8:18-21; Rev. 5:10; 20:1-6.)

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